

THE ECLECTIC REVIEW,

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Art. I. *The Life of the Rev. Thomas Scott, Rector of Aston Sandford, Bucks:* including a Narrative drawn up by Himself, and copious Extracts of his Letters. By John Scott, A.M. Vicar of North Ferriby, and Minister of St. Mary's, Hull. Second Edition. 8vo. pp. xvi, 682. (Portrait.) Price 14s. London. 1822.

WE are not surprised that this volume should already have reached a second edition. Although adapted to interest religious readers only, it will by pious persons of all denominations be deemed an invaluable addition to their library. It belongs to a class of works of which we have but too few, and of which, not from the lack of authors, but from the rareness of proper subjects, it is not likely that we shall ever have too many. The lives of Christians of Mr. Scott's stamp, are the best sort of practical commentary on Christianity. Of such persons the Apostle Paul speaks as being "living epistles," intelligible to all men; and their memoirs bear the same relation to the truths of the Bible, as the records of experimental science do to the physical principles they are employed to illustrate. Shew me, says the infidel, a man raised from the dead, and I will believe. It is an unreasonable demand. He would not believe, though a man were to rise from the dead. But shew me Christianity, the religion of the Bible, realized in the life of a Christian,—is a fair challenge. And how can it be met so well as by referring the sceptic to such men in his own day, as Henry Martyn and Walter Venning, Granville Sharp and John Thornton, Andrew Fuller and Thomas Scott? Such a work as the present is valuable, not only on account of the evidence it supplies of the power of religion, but as it forms a treasury of practical instruction to the inexperienced Christian. Next to the promises of the Bible, such memorials as these supply the most efficient consolation under those trials and perplexities which are found to be common to all the family of

God. All that is really valuable in ecclesiastical history, too, has come down to us in this shape. The real history of the Church is to be found, not in the history of councils and of heresies, but in the lives of martyrs and confessors, reformers and evangelists, in whose glorious fellowship the subject of these Memoirs has gone to take his station, where his works will follow him.

Mr. Scott was animated with much of the spirit, and had to perform in some degree the work of a reformer. His great work, the Commentary, was undertaken with the view to furnish, in an effectual and unsuspecting vehicle, an antidote against those 'loose views of the Gospel' which were too prevalent in certain circles at that time. To counteract the baleful effects of that leaning to Antinomian doctrine which characterized the public teachings of many of his contemporaries, was, indeed, the main object at which he constantly aimed; and if, by his preaching, which was never popular, he did not succeed to any great extent, his smaller works have done more, perhaps, towards counteracting erroneous views of the Scripture doctrines, than those of any living author. In the Evangelical class of the Church of England, he was, in this respect, what Andrew Fuller was in *his* denomination, the bold, uncompromising assailant of an orthodox Pharisaism which had grafted itself on the doctrines of Grace;—a spurious Calvinism, narrow, proscriptive, and inert,—metaphysical, yet vulgar, disputatious, but most supine in action; which calling in question whether it was a sinner's duty to believe the Gospel, naturally considered itself as exempt from the task of carrying far and wide the mockery of a message, the useless offer. By the manly opposition they made against these views of the Gospel dispensation, both these excellent men brought down upon themselves, at the beginning of their career, abundant obloquy; and their success for a time was small. They lived, however, to see a complete revolution take place in the sentiments and feelings of the religious bodies to which they respectively belonged; a revolution to which there can be no doubt that they mainly contributed by their example and their works. The result and proof of this change were seen among the Baptists, in the formation of the first Protestant Missionary Association in this country, and afterwards in the Church of England, in the institution of a similar society. To these sister-institutions, it is not a little remarkable, and strengthens the parallel we have drawn, that these two admirable men stood respectively related in precisely the same capacity. The better spirit of their theology had paved the way for their formation; they had the principal share in their actual organization; and while Mr.

Fuller was the first secretary to the one, Mr. Scott discharged the same office in the other. From an anecdote in the present volume it would seem, indeed, that the latter was remotely instrumental in producing the very first movements of Missionary zeal. Dr. Carey, in conveying through a friend his thanks to Mr. Scott for his History of the Synod of Dort, thus expresses himself: 'If there be any thing of the work of God in my soul, I owe much of it to his preaching when I first set out in the ways of the Lord.' Now it is this distinguished Missionary, remarks Mr. John Scott, 'who is perhaps better entitled than any other individual, to the praise of having given the first impulse to the extraordinary exertions of the present age for the propagation of Christianity in the world.'

'I well remember the late Rev. Andrew Fuller reporting, at my father's house, in the year 1792, the impression which had been made upon an association meeting of his own denomination, by Mr. Carey's sermon on the address to the Church, Isa. liv. 2. *Lengthen thy cords, and strengthen thy stakes*; from which he pressed the two propositions, that we should *expect* great things, and *attempt* great things. Hence originated the Baptist Missionary Society. The London Missionary Society followed; then the Church Missionary Society; then the Bible Society; and, in succession, various other institutions; all, we trust, destined to contribute their share to that great and blessed consummation,

"By prophecy's unerring finger marked
To faith's strong eye." ' p. 174.

Speaking of the Church Missionary Society, Mr. Scott says:

'The honour of giving it birth belongs to my father in common with several dear friends with whom he esteemed it one of the chief blessings of his life to be associated. Among these (to mention no surviving ones) were the Rev. Messrs. Newton, Foster, Cecil, Venn, Goode, and that distinguished layman, Mr. Henry Thornton. Mr. Venn, indeed, has been pronounced the father of the Society: and, if to have taken a very active and zealous part in its first formation; to have had, perhaps, the principal share in organizing and moulding it into shape, and in conducting it through certain delicate and difficult intricacies which it had to encounter at its outset; entitles him to this appellation, it certainly belongs to him. But, if to have been one of the first and most urgent in pressing upon his brethren the duty and necessity of forming some such institution, as well as among the most active in carrying the design into effect, establishes a right to such a distinction, then must my father be allowed to *share* it with him. And accordingly he was thus commemorated in the Report of the Society made at its last anniversary. The fact, I believe, is this. The London Missionary Society, then recently formed, had attracted great public notice, and excited much discussion. Among other places, this was the case in a private society of clergymen meeting

once a fortnight for friendly discussion; and the ground which my father, whose mind had been always peculiarly alive to such subjects, there took, was this—That it was their bounden duty to attempt something more than they had done, either by joining the Missionary Society just mentioned, or, which was much to be preferred, if practicable, by forming a new one among members of the Establishment; and from these discussions sprang the Church Missionary Society. My father says of it in a letter dated Oct. 29th, 1800: "I had a considerable share in setting this business in motion, and I should wish to try what can be done: but I am apt to fear that, *like most of my plans*, it will come to little." ' pp. 315, 16.

Without detracting from the merit of the excellent persons who were Mr. Scott's coadjutors, it is plain from his own language, that he considered the Society as originating in his suggestion, and as being his own plan. This, however, is a point of no real moment, further than as it presents a fine illustration of his zeal and active philanthropy, that he should be the first mover in such a cause. It would sufficiently justify our remarks, were we to view him merely as having powerfully contributed to excite and foster the spirit of missionary enterprise, and as being one of the foremost and most active promoters of the cause in his immediate connexion. The preference he gave to the formation of a new society, we think judicious as well as reasonable. That it was dictated by no want of liberality towards Christians of other denominations, his character sufficiently attests. But he must have foreseen that a cordial co-operation with the London Missionary Society on the part of the Established clergy, was not likely to take place to any efficient extent. In order, therefore, to interest members of his own Church more generally in the cause of Missions, and to call forth the vast resources of the Establishment, it must have appeared to him the much more advisable measure, to form a new society under the special auspices of the Episcopal Church. And who is there but must heartily rejoice that this plan was determined upon? No additional support that could have been given to the London Missionary Society, by that small body of clergymen with whom the Society for Missions to Africa and the East originated, had they joined the existing institution to a man, would have enabled it singly to achieve what has since been effected by the joint labours of the two Societies. But, in fact, a Missionary Society must partake of the specific character of the church or denomination from which it emanates. Without its being either the avowed object or the secret intention of the institution, to propagate among the Heathen episcopacy on the one hand or congregationalism on the other, it is inevitable that the mode of worship and

method of proceeding adopted by their agents, should identify them with one communion or another. It was with a truly catholic intention that the founders of the London Missionary Society proposed to merge all sectarian distinctions in the constitution of their Society; and perhaps this popular feature of the plan had no small effect in aiding their funds. But, though individuals of various denominations have been associated in its management, and have concurred in its support, it has been found impossible to preserve a neutrality in the character of its operations. The mode of ordination adopted in sending out missionaries, as well as the disregard of a liturgical mode of worship abroad, stamp the Society with the broad mark of Dissent. Missionary Societies do not admit of that comprehension in their constitution, which has been so happily realized in the Bible Society, inasmuch as there are practical details connected with their object, respecting which opinions must clash, since they involve the chief points at issue between the Episcopal and the Congregational Churches. A Missionary Society is an ecclesiastical society: a Bible Society is not. A cordiality between distinct Societies, an harmonious rivalry, guarded from running into opposition by the amicable policy adopted by Abraham and Lot on their separation, is all that can be hoped for or desired in the present state of the Visible Church.

We have unavoidably digressed from our immediate subject, and have somewhat anticipated the order of the narrative. It is not our intention, however, to give a regular abstract of the present memoirs, but merely to offer a few desultory remarks in connexion with a general account of its contents. The volume itself will speedily be in the hands of most of our readers.

The leading incidents of Mr. Scott's early life would seem little worthy of notice in a bare recital; but, as illustrative of the native strength and energy of his character, they are a valuable portion of the memoir, and supply much useful instruction. The account given by himself of his conduct on returning to his father's house, after being refused ordination by the bishop in London, though told with the greatest simplicity, affords a very unequivocal proof of his native fortitude and independence of mind. After walking twenty miles on the last day of his journey home, he reached Braytoft in the forenoon, and having dined, put off his clerical clothes, resumed his shepherd's dress, and sheared eleven large sheep in the afternoon. The circumstances under which the young ecclesiastic achieved this triumph over himself, were such as considerably enhance the merit of the sacrifice he made to filial duty. It is an uncommonly fine and touching incident. His

object in seeking to obtain orders, was altogether secular. His motives were what the world, indeed, would call strictly honourable; for he only aspired to a decent maintenance as the reward of diligently discharging the duties of a parish priest. But, according to the light in which the transactions connected with his ordination afterwards appeared to him, this was 'the most atrocious wickedness' of his life. As far as he understood the controversy, he confesses that he was at this time nearly a Socinian and Pelagian, and wholly an Arminian; and he lived in the utter neglect of prayer. 'Thus,' he exclaims, in the "Force of Truth,"

'with a heart full of pride and wickedness; my life polluted with many unrepented, unforsaken sins; without one cry for mercy, one prayer for direction or assistance, or for a blessing upon what I was about to do; after having concealed my real sentiments under the mask of general expressions; after having subscribed articles directly contrary to what I believed; and after having blasphemously declared, in the presence of God and of the congregation, in the most solemn manner, sealing it with the Lord's Supper, that I judged myself to be inwardly moved by the Holy Ghost to take that office upon me;—not knowing or believing that there was any Holy Ghost;—on September the 20th, 1772, I was ordained a deacon. For ever blessed be the God of all long-suffering and mercy, who had patience with such a rebel and blasphemer, such an irreverent trifler with his majesty, and such a presumptuous intruder into his sacred ministry!' p. 41.

Yet, after all, remarks his Biographer, 'some may be ready to ask, and not without a degree of justice, What was there, at least if one or two exceptions be made, worse than is found in thousands who are never troubled with any such apprehensions of their conduct?' It is, indeed, a case of every day occurrence. The question is not, perhaps, adequately answered by Mr. Scott's claiming permission to call the solemn views of the office subsequently entertained by his father, 'a better sense of the subject.' But, considering the delicacy of the topic, he has treated it discreetly. There are many persons, and the eminent individual in question was perhaps one, who, had they not entered the Church prior to their conversion, would never have entered it; not so much from a sense of the awful responsibility connected with the office, as from other scruples of a religious nature. In such cases, to man be the shame of the heinous sin, and to God be the glory of overruling it for good.'

It forms, however, no small mitigation of Mr. Scott's conduct, that, from the first moment of his entering upon the pastoral office, he appears to have devoted himself to study and to the active discharge of what he considered to be his pro-

fessional duties. All the ardour of his mind was now called forth. He shunned, as far as he could, visiting acquaintance, refrained from all amusements, and retrenched from his usual hours of sleep, in order to give himself more time for study. Three hours a day were devoted to Hebrew, of which, at the time of his ordination, he knew not a letter; and he was diligently improving at the same time his acquaintance with Greek and Latin. He wrote two sermons every week, of about half an hour's length in the delivery, and devoted every Saturday evening to catechizing the children of his parish. His conscientious diligence was, to say the least, most exemplary; and he appears to have had much at heart the effecting of a reformation among his parishioners. Of one whose conduct seems to have come so nearly up to the poetical model of a parish priest, a worldly minded man would naturally ask, What lacked he yet? And at this time, Mr. Scott would have been disposed to challenge an answer to the same question in reference to himself. He visited the sick when sent for, was beneficent to the poor according to his means, and, in every civil respect, deserved the honourable appellation of a good man. Yet, at this period, he was an unbeliever in the essential doctrines of Christianity, and lived without prayer. It was not till he had been ordained nearly two years, that he adopted a form of private devotion.

'Formal enough indeed,' he says, 'it was in some respects, for I neither knew that Mediator through whom, nor that Spirit by whom, prayers are offered up with acceptance unto the Father. Yet, though utterly in the dark as to the true and living way to the throne of grace, I am persuaded, there were even then seasons, when I was enabled to rise above a mere form, and to offer petitions so far *spiritual* as to be accepted and answered.' p. 66.

The conviction thus modestly expressed, we have no doubt was well-founded. It has always appeared to us a very delicate task, to discriminate between the actings of the regenerate and the unregenerate mind at different stages of the moral history of the individual, and to draw as it were the boundary line between the two states of character. Some good men and good women too, have been led to speak of themselves as total strangers to the grace of God up to the date of certain peculiarly strong impressions or additional clearness of views, which they fix on as the era of their conversion, when, in point of fact, their prayers and their alms had, like those of Cornelius, long before come up for a memorial before God. As regards the individual, no particular harm can arise from this orthodox mistake; for such we may term it, since it proceeds partly from an anxiety to obtain a definite date for the all-im-

portant transition, to assure themselves the more certainly of the fact, that it has taken place ; and partly from the fear of attributing the character of acceptable works to any thing performed in an unjustified state. It will not, we hope, peril our character for orthodoxy, to intimate our belief, that both conversion and justification sometimes take place at a much earlier period in the moral history. We must believe this, unless we admit that, prior to conversion, there may exist some of the signs of regeneracy ; a conscientiousness, a devoutness, and a love to God and man, not apparently differing from the same dispositions in the established Christian. For it is unquestionable, that these marks of grace have discovered themselves in individuals, long before they were brought to an acquaintance with the essential doctrines of the Gospel. It was the case, assuredly, with Cornelius, and with many of the saints of God under the old Testament dispensation ; and we believe it to be a case of not merely possible, but actual occurrence within the darkest precincts of the Church of Rome, and in the scarcely less benighted recesses which are to be found within the pale of professedly Protestant communions. True faith is distinguished, not so much by what it believes, or, in other words, by the measure of knowledge with which it has actually combined, as by a disposition to believe the Divine testimony, and to adhere to the path of obedience, so far as discovered and understood. It would be very dangerous to suppose that such a disposition could exist in the absence of true religion. The spirit of prayer is no doubtful sign of spiritual life ; and where there is life, there must be a Creator as its cause, however imperfect and seed-like may be its indistinct beginnings. The faith which justifies, does not consist in a belief in the doctrine of justification, for it is older than that doctrine,—older, at least than the discovery of that doctrine : it is as old as the time of Abraham. All that we must say is, that true faith does not consist with a rejection of that doctrine when discovered by the light of God's word. But faith itself is a principle which has been, and may still be imputed for righteousness, amid much ignorance of the way of salvation. It is that disposition of heart towards God, in which a belief of the doctrine when revealed originates, and which may exist prior to such revelation or to the discovery of it,—it is this which gives faith its value, which constitutes its essence : it is this faith, and not our orthodoxy, which saves us.

It is important to remark, that Mr. Scott was, at the period alluded to, extremely uninformed on religious subjects. And it is of the uninformed only that we have been speaking. This

disposition of heart, which we believe to be so far independent of doctrinal truth, that it may exist prior to the belief of it, is such as must ever secure the reception of truth on better information. It is the sudden effect on the mind of the acquisition of such information, the influx of light occasioned by the discovery of some new truth, or the more accurate perception of some important doctrine, which produces the feelings to which persons have so often erroneously referred their conversion. They will own that, long before then, they were under serious impressions, were devoutly conscientious, thirsted after truth; and they will not hesitate to ascribe this state of feeling to Divine grace. But they were strangers then, they will say, to the Gospel. That is, they were uninformed respecting the contents of that Divine message which, when discovered, they joyfully received. Surely, the previous state of mind, not less than the mere act of receiving the Gospel, requires to be spoken of as conversion. *That* was the regenerating process, which had so brought them to that ingenuous posture of mind; and, if faith justifies or saves us, they were justified even before they clearly discerned how it is that a just God is, consistently with his eternal perfections, the justifier of the ungodly.

We would not attempt to fix the date of Mr. Scott's, or of any man's conversion; but it is certain, that he was under deep religious convictions at a very early period. A simple observation which fell from the lips of his master when remonstrating with him, during the season of his short apprenticeship, on the wickedness of some part of his conduct in the sight of God, produced, he tells us, a new sensation in his soul, which no subsequent efforts could destroy. It 'proved,' he adds, 'I am fully satisfied, as far as any thing proceeding from man was instrumental to it, the primary means of my subsequent conversion.' It led him to see and to feel that he was a sinner; and though it was by no means immediately followed with genuine repentance, yet, his mind appears to have been, from this time, more or less under the predominant influence of religion. His stern integrity and conscientiousness shine conspicuously through all the less amiable traits of his character in early life; and such was the general consistency of his moral conduct, that it would not perhaps have been hazarding too much, to affirm of him at this period, that either he was a religious man, or would become one.

Remorse, occasioned by a circumstance which brought home to his feelings his culpable remissness in the discharge of his parochial duties,—a remorse which issued in severe contrition,—was apparently the first means, or the first indication, of the

essential change which gradually took place in his religious views and feelings. The perusal of a passage in Burnet's History of the Reformation, drove him, by the self-reproach it awakened, to resume the habitual practice of secret prayer. Soon after his marriage, (an event which appears to have had the happiest influence on his character,) he commenced the practice of family worship: 'though,' he informs us, 'I had never lived in any family where it was practised, nor even been present at such a service, except once, which was in the house of a dissenting minister.' The passage which occurs in connexion with the subject of his family worship, is too interesting to be passed over.

'At first,' says the MS. memoir, 'I only used a form of prayer from a manual belonging to my wife. After a little time, I read a chapter of the Bible before the prayer; and, as my views of religion gradually improved, I aimed at something more evangelical, and exchanged my manual for Jenks's Devotions. But had I duly considered the subject, the Common Prayer Book of our church, with a little arrangement, would have supplied me with far more suitable words than any book of the kind I had then seen, or have ever yet seen.* I afterwards wrote, on particular occasions, such prayers as I thought proper to be added to the form: and at length I was gradually led to adopt the method of extemporary prayer, which I judged, and do still judge, far better for domestic worship, than any forms can be, both as admitting of adaptation to the varying circumstances of families, and the cases of friends and relatives to be remembered in our prayers; and also as giving scope to more enlargement in intercession according to occurring events, for all sorts and conditions of men. By degrees also I proceeded to expound, as well as read the Scriptures to my family.

* We omit, as not particularly interesting to our readers, part of Mr. S.'s eulogy on the Common Prayer; but we take this opportunity of expressing our concurrence with him, as to the use of the Liturgy which he recommends. Without participating in the unmeasured and almost profane encomiums which have been passed on this venerable compilation from the old Service Books, we think that too little use has been made of it as a model and storehouse of devout expressions. To the Liturgy as a whole, we have the strongest objections, and indeed, to any mode of worship entirely liturgical. The adoption of the Church Service in Dissenting places of worship as a bait or stratagem, we regard as a most unworthy expedient. But we know not what forbids the freest use of the language of the Common Prayer in extemporary services; and we are quite sure that the more they are formed on the same model, in point of simplicity, pithiness, and devotional unction, the more they will correspond to the design of public worship.

‘ From this beginning, I do not know that, during more than thirty-eight years, the daily worship of God in my family, morning and evening, has ever been interrupted, except when I was ill or from home: and, indeed, when that has been the case, some one of my household has generally supplied my place.

‘ On this I look back with peculiar gratitude, as one grand means of my uncommon measure of domestic comfort, and of bringing down on my children the blessings which God has graciously bestowed upon them. And, though the time which I have allotted to this service has been, for many years, far longer than is generally deemed sufficient or expedient, yet, by a punctual observance of an appointed hour, and the adjustment of domestic affairs to the plan, as known and invariable, no inconvenience worthy of notice has resulted from it. Nor have I, as many complain in excuse for great brevity, found my domestics in general shew symptoms of weariness and inattention. —My evening worship is much shorter than that of the morning; and for many years past, it has taken place, in all ordinary cases, at a pretty early hour; which, where it can be practised, appears much preferable.—In numerous instances, I have had visitants, especially relatives, to whom I clearly perceived that my family worship was disagreeable; and some who would not so much as by a change of posture profess to join in our prayers: but I never once omitted the service, or altered the method of it, on that account; and in some cases the parties have been softened into a more cordial concurrence with us.’ pp. 72—4.

His Son adds, after remarking on the interesting manner in which the family worship was conducted, and the peculiar fullness of his father’s intercessory prayers,—‘ that in very few instances has a servant or a young person, or, indeed, any person passed any length of time under his roof, without appearing to be brought permanently under the influence of religious principle.’

‘ I consider him,’ he says, ‘ as having been singularly blessed in this respect. And yet, it was not his practice to address himself closely and minutely, as some have done with very good effect, to such persons individually. It was not so much by preaching directly to them, as by living before them; making an edifying use of incidents and occasions; and being so constantly instructive, devout, and benevolent in family worship; that, under the blessing of God, he produced so striking an impression upon them.’ p. 77.

Family worship is at least an older institution than public worship; and if it is less important or less binding now than in patriarchal days, it must be, because Christianity has in some way relaxed the moral obligation on which it rests. This it would be hard to prove that it has done; and yet, the practice of too large a proportion of modern Christians seems to take as much as this for granted. Howe has a striking passage on this subject. ‘ That Family religion has a foundation

'in nature,' he says, 'may be collected hence; that they who have had no other light than merely natural, have apprehended an obligation upon them to family religion. For otherwise, how came it to pass, that, besides their temple worship, among the pagans they had their *lares*, their *penates*, to worship in their families, their family and domestical gods, as they called them? Whence came it to pass, that Laban had his gods in his house, which were carried away from him by Rachel? Whence was it that Micah had his idol in his house, and his domestical priest to manage religion in his family? But you may say, all this was idolatry. But then I would appeal to your reason or any man's else; In the room and stead of what stood that idolatry? Was it to be supposed, that it must stand in the room of irreligion, or in the room of no religion? Or did it only stand in the room of true religion? Let any man answer by the rules of reason and conscience when he considers the case. Here was idolatrous worship in families among wilder pagans: they had their *lares*, their *penates*. What was to be in the room of this? Or what was this in the room of? Sure it must be in the room of true religion; and that it had supplanted. It did not stand in the room of no religion; or no religion was not to be the thing which should succeed it, if this idolatrous worship were to be removed out of such families.*

Our forefathers had other views of the importance, as well as of the obligation of family worship. They viewed it as no subordinate means of perpetuating the Church. 'Nothing,' says the same admirable Writer, 'can be plainer, than that if God has appointed families to be nurseries of religion from age to age in the world, there must then be such a thing as family religion. *How shall godliness spring up with human nature in families*, if there be no such thing as family godliness?' This is language which may startle some, by its seeming to give a pre-eminence, to attribute an almost necessary efficacy to domestic worship and instruction. It is consonant, however, as well with Scripture as with experience; and that zeal, or orthodoxy, is of a very suspicious character, which allows a Christian to consider domestic obligations of this sacred nature, as inferior in importance to the duty of public worship itself. The neglect of family worship, we believe to have been one main cause of the general decay of religion which characterized the beginning of the last century. It had begun to shew itself, when, in 1693, the Protestant Dissenting

ministers of London agreed to call the especial attention of their several congregations, at one and the same time, to this 'very great and important duty.' Another effort was made with as general concurrence by the London ministers, on Nov. 20, 1720. Possibly, it might not be wholly superfluous to adopt a similar measure in the year 1823.

In the year 1775, that change in Mr. Scott's religious views began, which he has detailed in that most interesting of his productions, the "Force of Truth." The Letters given in the present volume, throw additional light on the workings of his mind at this period. That fearless, inflexible integrity which seemed native to his character, was put to the test by his discovering, that he had subscribed to Articles which he did not believe; on which his resolution was soon taken, not again to subscribe; in other words, deliberately to give up all views of preferment, when actually 'within sight' of it, and, with an increasing family, to reconcile himself for conscience' sake to penury and distress. His utter repugnance to the Athanasian Creed, the stumbling-block which so long deterred Chillingworth from subscription, on the ground both of its doctrine and its damnatory clause, was his chief objection. In his "Force of Truth," he tells us: 'My objections to the Articles were, "I now see, groundless." We are quite sure that he was led to regard them in this light; but the process of mind by which *all* objection could be removed to such a creed, even in the mind of a person holding the doctrine, we have never yet seen laid open. Whatever interpretation we might be inclined to put on the conformity of Chillingworth, Donne, and others who so long held back from subscription, we can have no doubt of the sincerity and strict conscientiousness of such men as Mr. Scott; yet, according to our views of the nature of the required oath, their subscription still remains to us a mystery. Mr. Scott says, in a letter to his elder sister at this juncture:

'This is the trial that is now upon me. If by subscription be meant an avowed assent to the truth of every proposition contained in what we subscribe, I can never subscribe these Articles, without telling a most audacious lie in the face of God, in a solemn and important matter of religion, for the sake of sordid lucre. Such a lie would wound my conscience, and forfeit his favour, in whose favour is life; and riches would make me but a poor amends. On the other hand, if I resolve not to subscribe, I must at present renounce all my aspiring hopes, and be content to be a poor and perhaps despised curate, and censured into the bargain. But yet this is the far better side of the question; for God has promised, and I dare believe, that he that seeketh the kingdom of God, and his righteousness, shall be supplied with what He sees that he wants; that he who leaves any worldly treasure for his sake and the Gospel's, shall be amply re-

warded even in this life; and that him who is not ashamed of Christ and of his words, he will not be ashamed to own; and the contrary. I have therefore chosen this side of the question, and hope by God's assistance to persevere therein. But, should preferment be offered, I shall venture to ask, whether the above be the right definition of subscription or not. If they mean any thing else, and will say so—I mean, that a man may subscribe without believing every part—I then could subscribe. *It is true, subscription would be then a farce: but that is their business.*' pp. 87, 88.

We are tempted to accompany this extract with the striking language of Chillingworth on coming to a similar resolution. Putting aside the immediate subject of subscription, it deserves to be transcribed into the common-place book of every Christian minister. 'I am now,' he says, 'so resolved, that I will never do that while I am living and in health, which I would not do if I were dying; and this (subscribing) I am sure I would not do. I will never do any thing for preferment, which I would not do but for preferment; and this, I am sure I should not do. I will never so undervalue the happiness which God's love brings to me with it, as to put it to the least adventure in the world, for the gaining of any worldly happiness.*

The main objection of both these great men, was, it is true, to the doctrine of the Athanasian Creed, although its damning sentences are especially deprecated by Chillingworth as 'most false, presumptuous, and schismatical.' But, when the alteration in their religious sentiments removed their objection to the doctrinal statements, their other objections appear to have given way; as if the grand obstacle which had so long occupied their minds, had had the effect of intercepting their view of any minor ones,—of absolutely hiding all other grounds of objection. And when that obstacle was removed, they were neither disposed nor at leisure to look out for new difficulties. In this way, we have no doubt, at least in many cases, subscription has been yielded to the whole Prayer Book.

We must make room for two other extracts from letters written about this time, breathing the same courageous and truly Apostolic spirit.

'I have found, that those who enter the ministry for the sake of the riches, and honours, and indulgences thereby to be obtained, are guilty of a most aggravated crime: and that a zeal for the propagation of the Gospel and the salvation of souls, a willingness to undertake any labours, and an alacrity in undergoing them; a ready submission

* Letter to Sheldon. Sep. 21, 1635. in his Life.

to inconvenience, and a constancy amidst difficulties,—being capable even of bearing contempt and censure, or poverty, when laid in the way of our duty; a warm benevolence, and that kind of humility which can condescend to the meanest offices for the sake of doing good; are the indispensable dispositions for a faithful minister of the Gospel. We are *to live at the altar*, but a *living*, a bare decent maintenance, without any avaricious or ambitious views of advancing ourselves or our families, or hankering after indulgences, should content us.*

* What think you of what our Lord says—*But seek ye FIRST the kingdom of God and his righteousness*, and all other things shall be added unto you? Dare you believe this promise or not? I DARE: and will act accordingly, by God's assistance. As to what you argue of my family, &c. I will take every honest precaution to provide for them: and I dare confidently submit the event to God, without once distrusting his veracity and goodness. Nor will I ever violate my conscience to provide for my family: at least I hope I never shall.... Without preferment, I may live, and live comfortably and happily: but without a clear conscience, I cannot." pp. 92—94.

In a country so happily circumstanced as is this land of religious liberty, where there is no opportunity afforded of earning the martyr's crown, how is the faith which overcometh the world to be displayed, but in such unobtrusive triumphs, such noiseless victories of principle as these? Where does the faith of martyrs and confessors survive, unless it be in the men who can face poverty, and endure it too, for conscience' sake, and despise the world's maxims and calculations, its emoluments and its sneers, with a truer heroism than has carried some men through the horrors of the scaffold? Mr. Scott was a husband* and a father; he was no stoic; he did not sacrifice his prospects to the pride of honesty or to a reputation for consistency. The struggle was carried on in obscurity; and the principle on which he took his stand, while it gave elevation to his motives, secured the reward of his integrity. It has been our happiness to become acquainted with one or two similar instances of decision and fearless integrity, grounded on the same implicit confidence in the veracity of God; and in no case has the issue failed to justify the belief, that faith in God's providence, thus exercised, has even in the present world its reward.

In this same chapter, we meet with a passage which, though disconnected, we must be allowed to transcribe: it is given as

* It ought not to be omitted, that, in these noble sentiments, Mrs. Scott, who had married with different prospects, fully concurred. She would say: 'Only act according to the dictates of your conscience; we shall doubtless be provided for.'

a trait of character which distinguished Mr. Scott in maturer life, and supplies a valuable hint to young ministers.

'No book which furnished knowledge that might be turned to account, was uninteresting to him. It was his sentiment, that every student should be as excursive in his researches as his particular calling would permit him to be; but that every one should have, so to speak, a *hive* to which to bring home his collected stores; should make all his acquisitions bear upon some useful object. So far from undervaluing solid learning of any kind, he esteemed it more and more highly to the end of life; and earnestly pressed young men to acquire it, that they might consecrate it to the service of God. He longed to see other branches of literature rendered subservient to religion; and thought that while too much, perhaps, was published directly upon theological subjects, there was a lamentable deficiency of literary works conducted upon sound Christian principles.' p. 104.

It was the sentiment here expressed, as most of our readers are probably aware, which led to the institution of the *Eclectic Review*. In the merit of the first undertaking we have no claim to participate, and may therefore the more freely express our approbation of the design of its first Conductors, and the disinterested and benevolent motives by which alone they were actuated. From the beginning, the *Journal* received the most cordial support of this truly liberal and excellent man. The circumstances which threw it into the hands exclusively of Dissenters, were, no doubt, a disappointment to him in common with many of its early friends. They were, however, inevitable, and might have been foreseen. Of literary aid from the clergy, it had received next to none, and but a very partial and suspicious countenance from even the evangelical party. In fact, it was despised, till it made itself feared by the appearance of that most eloquent exposure of literary delinquency in the work entitled "*Zeal without Innovation*," which procured for the *Journal* the honour it has continued ever since to enjoy, of being put into the *Index Expurgatorius* of the offended party. To that breach of compact, we were ourselves no parties, not having succeeded to the management of the work till long after its name had become a symbol of every thing that is heinous in Dissent. But the object which we have steadily pursued, and to which we have consciously sacrificed some of our popularity, is precisely that which Mr. Scott seems to have had at heart,—to maintain its character as a literary work conducted upon sound Christian principles, notwithstanding our conviction that it is too religious for the literary, and too literary, if we may be pardoned for saying so, for the religious world. Our readers will pardon this egotistic digression.

The chapters which carry on the memoir during Mr. Scott's residence at Weston Underwood and Olney, form one of the most interesting portions of the volume. Were we writing his life, it would be unpardonable to pass them over; but we must hasten on to the period of his removal to London. We just stop to point out at p. 171, some highly judicious remarks on itinerant preaching, extracted from Mr. Scott's Commentary, which, together with the comment of his Biographer, are highly deserving of attention. That this most honourable and most necessary work, sanctioned as it is by Divine and Apostolic example, by the practice of the best ages, by the policy of the Church of Rome, and even by Church of England precedents, should have fallen into general contempt, so that even among that class who countenance such labours, it is abandoned to teachers of the humblest qualifications, and taken from the lowest ranks of society,—that this should be the case in an over-peopled country, where the ecclesiastical provision for the inhabitants is confessedly so inadequate even in the matter of church-room, is both an evil and a reproach, and an evil of no small magnitude.

Mr. Scott's removal to London did not add to his happiness. It was, he seems himself to think, a false step, for which he lays the blame on his own inadvertence. Certainly, none could attach to his motives; and though it led to a series of unspeakable mortifications, it was overruled for incalculable good to others, as it became the occasion of his being known as a writer, and of his undertaking the Commentary. It is but just to add, that he was deceived by representations which proved delusive. The Lock Hospital, to which he was now appointed chaplain, was at this time, 'almost the headquarters of that loose and notional religion' on which he had commenced his attack in the country. Both at Olney and in London, it was his fate to be brought into immediate collision with the dregs, the *caput mortuum* of an orthodoxy from which the vital and essential parts had been evaporated. 'Sure I am,' he says in one of his letters, 'that evangelical religion is in many places wofully verging to antinomianism,—one of the vilest heresies that ever Satan invented.' Again: 'A religion bordering on antinomianism has the countenance of respectable names: strong prejudices are in most places in favour of it: many hypocrites, I doubt not, there are among those who are for it, but they are not all hypocrites.' He speaks elsewhere of the 'enmity of loose professors against searching, practical preaching;' but justly observes, that persons of this description are found as well among professed Arminians

as among Calvinists. There is indeed the antinomianism of Popery, and that of Socinianism. Speculative antinomianism, however, it must be admitted, is, for the most part, the *residuum* of an evangelical creed. It is a weed which indicates the richness of the soil. It is the miserable after-grass of wholesome doctrine. Something better than itself will almost uniformly be found to have preceded it,—from the seeds of which, for want of due culture, it has sprung. A season of remarkable revival and reformation, such as shall have been distinguished by the rapid spread of Scriptural doctrines by means of truly evangelical preaching, will be very apt to lead to such a state of things in the Church, if the means of perpetuating practical religion in combination with a sound creed, be neglected. Antinomianism is only another name for religion divested of its spirituality. It is the blow-fly of a summer season, and can live only in the element of worldly ease and outward security, or in the artificial calm of a callous mind. The perversion of the best things is always worst; and this must needs apply to the Gospel, which, if it fails to sanctify the heart, and to spiritualize the character, not simply falls short of its purpose, but leaves the man all the worse for having been familiarized with doctrines which he has learned the unhappy art of resisting or eluding with success.

In the immediate circle or section of the religious world with which Mr. Scott was now brought into contact, there prevailed, with much party virulence, a deplorable degree of theological ignorance. At a weekly lecture which he established at the Lock Chapel, he entered upon an exposition of the Epistle to the Ephesians; and, while proceeding through the doctrinal part, was well attended, his congregation generally consisting of upwards of three hundred persons. But no sooner had he arrived at the latter part of the fourth chapter, than the alarm was taken; and, on his proceeding to preach from the words, *See that ye walk circumspectly*, his character was gone. The charge was every where circulated, that he had changed his principles, and become an Arminian; and 'at once,' he informs us, 'I irrecoverably lost much above half my audience.'

'I fear,' remarks his Son, 'it is but too obvious, with respect to many of the members who were "irrecoverably" driven away from the Lock, when my father proceeded to unfold and apply the parts of St. Paul's writings which treat of "Christian tempers and relative duties," that their real objection was not to Arminianism, (of which they very probably scarcely knew the meaning,) but to *half, or more than half, the word of God*. They had been accustomed to overlook it themselves, and could not bear to have it pressed upon their notice by another.' p. 236.

Some persons in Mr. Scott's predicament, would have trimmed: others would have been repelled altogether from the doctrines which they saw thus perverted and abused. Mr. Scott stood firm. In his Sermon on Election and Perseverance, which he composed and published at this juncture, he shewed himself to be as decided a Calvinist on those points as the Lock Board, or any of his critical audience. Through life, he continued the valorous and efficient champion of those doctrines against their *soi-disant* refuters; his love of the truth being unabated by the miserable inconsistencies of its professors, and his attachment to the practical part of Christianity producing in him no disposition to embrace the boasted scheme of the Pelagian moralist. The following remarks will illustrate the views he entertained of the right discharge of the Gospel ministry.

'It appears to me that a superficial Gospel will almost always at first make more rapid progress, than the whole truth of revelation solidly proposed to mankind; (except at such seasons as that which followed the day of Pentecost;) but then these superficial effects die away, and gradually come to little; whereas the less apparent effect of the whole truth abides and increases permanently. This has been remarkably the case at Olney: the effect of my ministry now appears much more evidently than when I left that situation; and this encourages me amidst the manifold discouragements of my present station. You see I take it for granted, in opposition to the verdict of a vast majority of London professors, that I have the truth on my side: and indeed I have so long and so earnestly examined the sacred Scriptures, and considered the various schemes of those around me, with fervent, constant prayer to know the truth, more than for almost any other mercy,—that I scarcely know how to think that I can be mistaken in those *grand matters*, in which I differ from so many modern professors in the Establishment, among the two descriptions of methodists, and among the dissenters. For, as to lesser differences, I am not very confident, and am probably mistaken in many things; but not willingly.' pp. 254, 5.

In the midst of vexations which often overcame for a time his patience and fortitude, arising from the opposition and calumny he met with, Mr. Scott found 'almost his whole comfort' in his pious labours in the Hospital, where he attended twice a week, preaching first in the women's wards, and then in the men's. These services, he says, notwithstanding all the disgusting circumstances attendant on them, were far more pleasing and encouraging to him than preaching in the Chapel. Thus employed, he formed the plan of an asylum for the discharged female patients; and by means altogether of his personal exertions, a meeting was held, April 18th, 1787, the Duke of Manchester in the chair, at which his design was

carried into execution, by the formation, on a small scale, of the Lock Asylum. For a long time, however, the only return he met with for his assiduity, was 'censure, even,' he tells us, 'from quarters from which I least expected it;' and the institution was frequently in danger of being broken up for want of money to defray the expences. During the whole term of his residence in London, Mr. Scott acted as chaplain to the new institution, attending daily, without any remuneration, to conduct domestic worship and give religious instruction in the house, and taking also the principal share in the management of its concerns. The Penitentiaries since established at Dublin, Bristol, Hull, and other places, 'not to mention the London Penitentiary,' are stated to have been at least suggested by this 'little attempt' of the benevolent Chaplain to the Lock Hospital. The scenes which he witnessed, and the disclosures connected with them, must have been exquisitely painful to such a man as Mr. Scott. He speaks of the state of things in London, in this reference, as 'shocking' to him 'beyond expression.' 'I think,' he adds, 'I should leave London with pleasure for this single circumstance, did not a sense of duty at present detain me; but perhaps that will not long be the case.'

A person of less fortitude of mind than Mr. Scott, must have been overwhelmed by the discouragements with which he had to struggle during the early part of his ministry in London. Having, in the autumn of 1787, added his little treatise on Growth in Grace to his previous publications, the Force of Truth, the Treatise on Repentance, and the Sermon on Election and Final Perseverance, and finding nothing which he published sell, even so far as to pay the expenses, he was led to conclude that he had mistaken his talent, and 'almost resolved to print no more.' His Essays, however, which first appeared in the form of Tracts in the year 1793, were more successful. Prior to their appearance, he had entered upon his great work, the Family Commentary, the first number of which appeared on March 22^d, 1788, and the last copy was sent to press, June 2^d, 1792. The history of this herculean labour unfolds a series of vexations, losses, and disquietudes not easily to be paralleled in the annals of the 'calamities of authors.' The first projector of the work was a mere adventurer, equally destitute of capital, honour, and honesty, who engaged Mr. Scott to furnish matter for the publication, which was issued in weekly numbers, agreeing to pay him a guinea per number. When but fifteen numbers were printed, the resources of the publisher were exhausted, and the Author very imprudently took upon himself to obtain pecuniary assistance in order to

support the sinking credit of a man who proved not to have been solvent at the time. It is difficult to account for such extreme rashness and inconsideration in a man of so much prudence and solidity of judgement. It shewed, as he confesses, that he knew little of the world; but this does not afford an adequate explanation of the circumstance. The more satisfactory account is, that his 'inclination biassed his judgement,' and his eagerness made him overlook the most obvious considerations. His confidence in the man he exerted himself to befriend, was most unhappily misplaced, and it met with the blackest ingratitude. But precipitation and imprudence are all that can be alleged against Mr. Scott in the whole transaction. His conduct in other respects was entirely worthy of him, and displayed a perseverance, a delicacy of moral feeling, and a disinterestedness rarely exhibited. The letter from which the following is an extract, was written just after the completion of the first edition: it is dated June 26, 1792.

'I have had my hands full, and my heart too, by —'s means, and am not likely to be soon rescued from a variety of concerns in which my connexion with him in this publication has involved me. But He that hath hitherto helped me, will, I trust, extricate me from all remaining difficulties; and it was needful that the whole progress of the work should be stamped with mortification, perplexity, and disappointment, if the Lord meant me to do any good to others by it, and to preserve me from receiving essential injury in my own soul. Four years, five months, and one day were employed in the work, with unknown sorrow and vexation: yet, if I have the best success in the sale of it, I can expect no emolument at all, except the profit on the sets I sell; whereas I may lose considerable sums. But I feel quite satisfied on that head: and, if any real good be done to a few souls by means of the whole, I am at present disposed to be thankful, even though I should lose both money, credit, and friends by means of it. I never thought I should live to conclude it; and it seems to me as a dream now I have, and I can scarcely think it a reality. Much cause for thankfulness, and much for humiliation, I see upon the review of the whole transaction. I meant well, but I engaged hastily, and made many egregious blunders: yet I hope, through the Lord's goodness, all will end well. I do not think that my health is injured by my intense application; but my spirits are surprisingly broken: and whereas I used to rise above difficulties, by a certain alacrity and stoutness of mind, which I took for strong faith and much patience, I am now ready to be alarmed and dejected on every occasion; and have shed more tears since I began this work, than probably I did in all the former years of my life.' pp. 282, 3.

In September 1790, while the hands of this good man were thus full of employment, and his heart, of most overwhelm-

ing cares, he lost his first wife; 'so that my distress and anguish,' he says, 'at this period, were beyond whatever will be known or conceived of by others, at least in this world.' We apprehend that his spirits never completely recovered from the pressure and agitation of this crisis. The wonder is, that his health did not appear, at the time, to be more injured, and that, throughout the long continued trial, his faith does not seem to have failed. Nothing can be more exemplary than the patience and resignation with which he bore these accumulated trials, and his unshaken trust in the providence of God. 'Let who will,' he says in another letter, 'take property and credit, if the Lord Jesus does but receive my soul.' This is the language of a broken spirit, but of a spirit triumphing over its own weakness, and great in its humility—the humility of a child, combined with the devotedness of a martyr.

In the Autumn of 1794, being by this time united to his second wife, he thus writes to one of his connexions.

'The years that you were more immediately acquainted with me, were certainly the most comfortable, in respect of religion, that I ever experienced. I, as well as you, have since made many painful discoveries about my own heart, and have had far more acquaintance with the devices of Satan than I then had; yet *hitherto the Lord hath helped*; and the grand principles which I then inculcated, rise in my estimation every year; nor can that which really humbles us, eventually do us harm My situation as a minister is replete with difficulties, and I do not see the fruits of my labours as I used to do; yet I trust I do not labour in vain We have a peaceable habitation, and, after all humiliating circumstances, are favoured with the intimate friendship of some of the most excellent of the earth. Nothing but sin and the effects of it could prevent our happiness; for, though I am often very poorly with the asthma and other complaints, and my wife is far from healthy, that would not mar our comfort, if we could live a more holy life. But happiness is reserved for heaven; and hope, with a few earnest, must suffice on earth. We are patients in a hospital; regimen, medicine, and cure are at present chiefly to be attended to; we shall shortly be discharged cured, and that will eternally make up for all.' pp. 324, 5.

While we applaud the admirable spirit which breathes in these ingenuous and instructive confessions, it will be well not to overlook the warning which is furnished to the Christian minister by the circumstances to which they allude. All 'ended well' to him; few persons, however, would have come out of such transactions as he did, without suffering either in their conscience or in their character, or in both. It is a perilous thing for a minister to be very deeply involved in the speculations of authorship, but still more so in pecuniary responsibilities. Their operation on the character is more fre-

quently the reverse of that which they appear to have had on that of Mr. Scott, whose spirituality of mind was but promoted by circumstances tending to destroy it; who was but humbled by disappointments which would have made many men sordid and querulous, and who found matter for thankfulness when others would have desponded. His rare integrity and simplicity of mind carried him through the consequences of his own rashness; and his very mistakes were overruled for the most important benefit to others. But he paid dearly for it in the interim; and a man of less strength of mind and firmness of principle would probably have fallen a victim to his imprudence. We have no doubt that Mr. Scott would himself sanction, were he living, this view of the circumstances. Speaking of the effects of over-application, in a letter to his son, he says:

‘I apprehend that very great exertions are not only injurious to the health and spirits, and *exceedingly interfere with the growth of grace and every holy affection in the soul*; but they counteract their own end, blunt and overstretch the mental powers, and after surprising progress for a time, incapacitate a person for making any progress at all.’

p. 329.

The effects of over-solicitude are still more baneful. It is admitted, that perplexities and trials, and even temptations, may, as overruled, be beneficial in their after effects, and that they are in a sense even necessary to the character; but it would be a great mistake to attribute to them an intrinsic efficacy, to view them as in themselves a good, or to consider them, in their present operation, as necessarily conducive to ministerial competency or usefulness. Afflictions from the immediate hand of God, or trials to which the Christian is exposed by virtue of his profession, reproaches “for the name of Christ,” and persecutions for conscience sake,—these have a balm and blessedness essentially connected with them; but penury, pecuniary embarrassment, discredit, and consuming anxiety, are trials which can be rendered beneficial to the Christian minister or to the private individual, only by that sovereign exercise of wisdom and mercy which is able to convert a curse into a blessing.

Mr. Scott continued to officiate as chaplain to the Lock Hospital till the spring of 1803, having during seventeen years discharged the duties, and contended with the trials and difficulties of his ungrateful station, on the wretched stipend, first of 80l., then of 100l., and during the last year only, of 150l. During this period, he had attended the patients in the wards, ‘without any compensation from man,’ and had preached a weekly lecture without any remuneration, except a few presents.

These engagements, added to his other urgent employments, had allowed him scarcely any time for exercise or relaxation; and in his fifty-seventh year, his health was beginning to exhibit the effects of such close application and constant exertion. But now the time was come, when this faithful minister of an Apostolic Church was to be rewarded for his devoted labours, with the long withheld recompense of ecclesiastical preferment. What shall be done to the man whom the Church delighteth to honour? From the ample store of her rich benefices, from the numberless presentations which, during seventeen years, afforded the means of dignifying and rewarding true piety, and theological ability, and active service, which can be spared for the venerable Chaplain to the Lock Hospital, the Author of the Family Commentary? In 1801, Mr. Scott asked for, and he obtained, the living of Aston Sandford, which, when he had erected a parsonage house, brought in to its new rector something under 100*l.* a year!! A letter of Mr. Scott's, of an earlier date, addressed to Dr. Ryland of Bristol, will supply the best comment on this exhibition of the *working* of the Establishment.

'I must think that many religious and respectable Dissenters have expected too much, in a world of which the devil is styled *the god and prince*; and where protection and toleration seem the utmost that God's children can hope for. In respect of the Test Act, I would certainly abolish it, let what would be the consequence, because I deem it the scandal of the Church: but, if I were a Dissenter, I think I should care less about it, for, as a religious body, the Dissenters will be less led into temptation when abridged of their right in this particular, than if freely admitted to places of trust and profit: and I may be deemed censorious, but, I fear, a loss of spirituality renders them more earnest in this matter than their forefathers were. As to the supposed preference of the episcopalian ministers who preach the gospel, I see little of it. Here, at least, we most of us have less salaries and more work than our dissenting brethren. Some few in the Church, indeed, by family connexions and other means, get large livings; but probably they would be better without them; and, except by family connexions or bought livings, we are almost as much out of the way of preferment as our dissenting brethren. For my part, I scarcely know what I am except chaplain at the Lock; but I expect, at least, that a good living will be offered to you as soon as to me; and it will then be soon enough to say, whether I would accept of it. However, I trust I speak as a Christian minister, when I say, that toleration and protection are all that God's servants can reasonably expect in the devil's world; and in fact, this is all they should desire.' pp. 308, 9.

As the preceding extract contains the Writer's sentiments respecting the Test Act, we may as well insert in this place, from another letter, his views of the Conventicle Act.

'I do not quite understand whether your friends actually keep out of the reach of the Conventicle Act. If no more than five meet in one place, I can see no manner of objection on the score of ecclesiastical irregularity. If they do meet in greater numbers, the matter demands more consideration. *I look on that Act as a direct opposition of human authority to the word of God; and I cannot deem myself bound, in foro conscientiae, to obey it; but, at the same time, expediency may often suggest obedience*' p. 332.

The state of things at the Lock, was the reason of Mr. Scott's making application for Aston Sandford. He always questioned whether he did right in coming thither, which often increased the depression of mind produced by other distressing circumstances; but still, till now, he conceived that he ought not to quit his post.

'Indeed,' he says, 'I had no opening, and used very often most seriously and dolefully to think, that, if compelled to leave it, I could not form the idea of any station that I was likely to attain, for which I was at all suited, and in which I could conscientiously engage. Of a living I had no hope; the post of a curate could in few situations be compatible with my views and my unpopularity; a chapel would not clear expenses; and into an irregular engagement I was not disposed to enter.' p. 364.

'I have been nearly thirty five years in orders,' he says in 1805, 'and except during two years that I remained single, my regular income as a minister would never defray more than half my expenditure.' Yet, he was always 'provided for.' He had taken no vow of poverty; he was no begging priest; but he was really actuated by the spirit counterfeited by the Romish mendicants, and which it would have been better for the Church, had Protestantism, when it rejected the counterfeit, shewn more disposition to honour. Mr. Scott was diligent, frugal, and self-denying in a more than ordinary degree. Still, for a person to adhere, in his circumstances, to the letter of the Apostolic mandate "Owe no man any thing," was morally impossible; and it might be well if those persons who very gravely and very unfeelingly insist on the impropriety and manifest evils of a minister's running in debt, and who apply to their conduct, when thus circumstanced, the arbitrary, unbending standard of commercial punctilio, would consider in how very different a light these things may appear another day; how very different a standard will then be applied to human conduct; and how a minister's debts may possibly witness, at a higher tribunal, against both the exacter and the censurer of them. From a man in Mr. Scott's predicament, the following advice comes with peculiar force.

'To those who seem to think it *pitiable*, that your children are not

previously provided for, I should fairly avow my sentiments, that the Christiano, and above all the minister, is to seek first the kingdom of God, for himself and his children, and that God has expressly promised, that all else shall be added. *Your Father knoweth what things you have need of.* If I, a poor sinner, had 100l. to spare without any inconvenience, and knew that you really wanted it, should I not give it you? *How much more shall your heavenly Father, &c.* p. 404.

Yet, he avowed himself 'a great friend to men's doing all as well as they possibly can,' and enforced on his son the necessity, as regarded his comfort, independence, and usefulness, of keeping down his expenses within the limits of his resources. His faith in Divine Providence was, however, to be put to a severe test towards the close of his days. Just as he anticipated having, by the sale of his Commentary, the means of paying off all his debts, and disencumbering himself of the embarrassments under which he had so long laboured, on receiving the bookseller's account, he found large quantities of books, which had been, through mistake, reported to him as sold, now first brought to account. This discovery, which placed him in the condition of still owing upwards of £1200, appears to have distressed him more than almost any thing he had ever met with. 'Amidst increasing infirmities and disabilities, he began to forebode dying insolvent, and thus leaving a stigma upon his character and profession.' In this predicament, he was compelled to disclose his difficulties to a few friends, among whom the Rev. Mr. Simeon of Cambridge was the first he applied to; and it does honour to that gentleman, that with so much alacrity, kindness, and delicacy, he exerted himself most effectually to extricate Mr. Scott from his embarrassments. Perhaps, the consequences of his own miscalculation and imprudence are what a pious man finds it the most difficult to sustain with resignation, or to refer with confidence to God in his prayers. He is apt to feel less warranted to expect being rescued from them. In this case, however, the printing of his whole works, which was certainly an ill-advised speculation on the part of Mr. Scott, proved the very means of relieving him beyond his most sanguine expectations, and in a way the least painful to his feelings. They were now taken off his hands by his friends; and besides what the sale of the books produced, he received as presents, in little more than two months, at least £2000. We must add his own reflections as given in letters to his sons.

'Jan. 17th, 1814. I have received in all from different quarters, and from those of whom I had never heard the name, quite enough to pay all my debts: and, as I have reason to think that most, if not all, the copies of the works will be disposed of, I now have all and

abound; except that I want more thankfulness to God and man. I have even declined some offers made me.....I hope mine will be considered as an *adjudged case*, to encourage faith in God's providence, in those who are employed in his work.'

'Feb. 17th, 1814. I really expected, at first, little more than to dispose of two or three hundred copies of the works, and I never intimated a desire of further help than in that way. You have heard what I received from Mr. S.....Since then, money has been sent me, with the most cordial respectful letters from persons of whom I never heard: among the rest, £20. from a quaker. Offers were made of raising more, if I desired it; which I declined. Probably all the copies of the works will be sold. I do not now owe any thing which I cannot pay on demand—what I never could say since you were born!—and I have something in hand, and shall receive more, besides the works. So you see that, if I have too little regarded such matters while my need was not urgent, when it is, how easily the Lord can do more for me, than all my plans could have done in a course of years; and in a manner which tends to make my publications more known and circulated; and, I verily believe, without in any degree deducting from my character. Oh that this may make me ashamed of all my distrust and dejection! and that it may encourage you, and many others, to go on in the work of the Lord, without anxiety on this ground! Serve him *by the day*, and trust him *by the day*. Never flinch a service because nothing is paid for it, and when you want it in reality, you or yours, he will pay it. David Brown did much gratis in India: the East India Company raised a monument for the old bachelor Swartz: but they made provision for Mr. B.'s large family.' pp. 426—8.

Mr. Scott had removed to Aston in the Spring of 1803. Here he completed the second edition of his *Family Commentary*, a third and fourth impression of which he lived to revise and carry through the press; and he was superintending a stereotype edition, which has since been published, when he was seized with his last illness in the seventy-fifth year of his age. He expired on the 16th of April, 1821. The Letters written in his latter years are peculiarly valuable and interesting, and exhibit his character in all the mellowness and sanctity of an aged disciple. All that might once have appeared harsh or rugged in his temper, was now softened down into gentleness; the natural effect of age being, in his case, not simply counteracted, but reversed by the influence of religion. For further illustrations, however, of his character, we must refer our readers to the volume itself. There are some points in the latter letters on which we might be tempted to offer a few animadversions, did our limits admit of it. The remarks on Prayer-meetings, for instance, (pp. 503—6) contain some judicious hints, and nothing can be worse than the abuses to which Mr. Scott

refers; but the venerable Writer seems himself to have been aware, that he was not altogether qualified to give a competent or unprejudiced opinion on the subject. 'But I am also,' he says, 'I fear, prejudiced; as the evils which arose from those at Olney, induced such an association of ideas in my mind, as probably never can be dissolved.' This ingenuous and candid admission, every way worthy of Mr. Scott, will explain some other passages in these Letters. Both in Buckinghamshire and in London, he came into contact with Dissent in the most unattractive and *un-spiritual* forms; at Olney and at Aston, in combination with vulgarity, sectarianism, and the antinomian leaven; in London, under a different modification, but we fear not a much more congenial one,—cold orthodoxy and prevailing secularity. That he retained so favourable an opinion of the Dissenters, must be attributed to his painful experience of the wretched state of things within the Establishment, joined to his personal acquaintance with some eminent individuals of the Dissenting body. Still, we consider Mr. Scott's acquaintance with the general character and practice of Congregational Dissenters as extremely limited: it lay chiefly in one direction, and that not the most advantageous one, and he had to encounter in that connexion much personal opposition and annoyance. On the whole, though we cannot allow him to have been a competent witness or judge as to questions of fact involving the general body, we consider him to have been singularly free from prejudice, and we exceedingly honour his catholic spirit and his candour.

This is not the place to enter into strictures on the merits of Mr. Scott as a theologian and commentator. Of his works in general, we have on a former occasion expressed an opinion in which most of our readers are, we make no doubt, prepared to coincide, that they fully entitle their Author to be considered as the most laborious and most useful writer of his day.* Mr. Wilson, in his funeral sermon for Mr. Scott, has by no means overstated the value of his labours; and Andrew Fuller pronounced a panegyric on the Commentary, not less just than it was emphatic, when he said: 'I believe it exhibits more of the mind of the Spirit in the Scriptures, than any other work of the kind extant.' As a preacher, Mr. Scott's manner was against him, and he was fully conscious that popularity was not within his reach. 'For my great benefit,' he says, 'I am left with something about me which is very unacceptable among most of the professors of religion. Some things re-

* Eclectic Review. N.S. Vol. xvi. p. 86.

‘quisite for popularity I would not have, if I could; and others I could not have, if I would.’ This, perhaps, is the secret of his having been for above thirty years left to struggle with his difficulties and embarrassments while chaplain to the Lock, without the offer of a more eligible station; and of his obtaining at last nothing better from the Church his step-mother, than the meagre preferment which looked more like starvation and exile. Tomline at Winchester, and Thomas Scott at Aston Sandford, were contrasts such as the world too often exhibits. But to receive in this life his “good things,” was not the reward which Mr. Scott had respect to.

We cannot close this article without expressing our high satisfaction with the manly, judicious, and able manner in which the Biographer has discharged his debt of filial piety. He has done himself great honour, and laid the Christian world under lasting obligations, by the ingenuous fidelity with which he has given the history of his father’s life, and the admirable use he has made of his materials. Bulky as the volume is, a due regard appears to have been paid both to compression and selection. If we were to suggest any improvement, it would be, that the letters not immediately connected with the narrative, or necessary as illustrations of the Writer’s character, should be thrown into a series at the end of the memoir. The Contents are full, but the volume deserves a good Index.

Art. II. *An Inquiry, chiefly on Principles of Religion, into the Nature and Discipline of Human Motives.* By John Penrose, M.A. formerly of C. C. C. Oxford; and Author of the Bampton Lecture Sermons for 1808. 8vo. pp. 440. London, 1820.

THE intention of this Inquiry, the Author professes to be no less than to apply to the whole science of morals the principles of religion; or, in other words, to shew the dependency on religion in which all human thoughts and actions ought reasonably and prudently to be held. ‘If Religion,’ says Mr. Penrose in his Preface,

‘either remotely or immediately, has a bearing on the whole conduct of life, and that, not as a sanction only, but also as a rule, we may be led into error by any partial criterion; and accordingly I know not of any error which is more inveterate, or which does more mischief, even in honest minds, than the error of those who have learned indeed to believe that religion is the first business of every man; but whose notions concerning the practice of morals are not ingrafted on religious belief. To shew the connexion between religion and morals, or rather that the two sciences are in fact one, must of this error be the natural remedy.’ pp. iii, iv.

The preface from which the above paragraph is taken, bespeaks the reader's attention by the impression it conveys of the Author's modesty and good sense. He does not profess to have made a discovery in moral science; and yet, he seems to think that there is a field before him hitherto little trodden. The motives which directly arise from the facts revealed in the Scriptures, have been treated by theologians; while the motives which are deducible from the abstract consideration of human nature, have been set out in scientific array by philosophers. But, as all the motives of a being accountable, fallen, and restored, should be related to his real condition in these respects, the science of Morals cannot be divided by an artificial distinction like that implied in the terms, Theology and Moral Philosophy, without introducing into our notions much practical error. The Author's design, therefore, is to treat the subject as an indivisible whole.

The volume is divided into two parts. In the first, Mr. Penrose treats of the 'Motives essential to that habit or character which forms the object or moral pattern of human life; in the second, 'of Moral Discipline, of conscience especially; and of the nature and place of the subordinate motives.'

We do not feel it necessary to submit the Author's analysis of motives to philosophical examination. His work is practical in its character, and will be read with pleasure by those who read for profit. We find without search, paragraphs which may be quoted as specimens of *useful* writing.

'A sensibility, therefore, to the motive of benevolence, is one of the duties which is enjoined by religion,—by the religious motive of the love of God in particular. I may add also to what was before stated in general of the combination of motives, that, unless so combined with religion, the benevolent affections both lose entirely their most valuable fruit, and ordinarily gain their specific end but imperfectly. I believe indeed, that, notwithstanding the prevalence among some speculative men of contrary theories, this combination usually takes place. At all events the benevolent motives are the stronger and more resolute where it is found. For mere benevolence is exposed to be thwarted on all sides by the contrary impulses of disgust, or disappointment, or selfishness, or to be carried down the stream by indolence without any anchor to bring it up; and this is one reason why the beneficence of practically religious men is incontestably more active and steady than that of theorists. Not that in religious men the direct motive is interest. It is in them, no less than in the others, benevolence; and often without any actual recurrence to the prudential motive, or to the more elevated motive of the love of God, which lurks behind. But, if the proximate motive be disturbed in any way, they have a reserve on which they may fall back; or like one who proceeds on mathematical evidence, though without recalling

at every step the first principles on which it is founded, they have a tacit confidence which the mere empiric can never reach. 'I use the word empiric in its philosophical sense, not as a term of obloquy or reproach.' pp. 82, 83.

The *non possum non vehementer mirari*, which occurs in the motto Mr. Penrose has adopted from the "*De Augmentis*," does not precisely relate to the deficiency which he aims to supply. The unoccupied tract in the field of Moral Philosophy which Lord Bacon pointed out, still remains unenclosed and uncultivated. Happily, however, in this, as in so many other cases, Practice, directed by religion, good sense, and experience, leaves little but a formal and purely scientific deficiency to be filled up.

In the beginning of his seventh book, Bacon says, that moralists have, as it were, in their descriptions of man in the abstract, set us a fine copy, but have left few instructions relative to the management of the pen, or the formation of the letters. And he attributes this neglect to the cause which had, till his time, impeded the progress of other sciences; namely, the reluctance of proud and purblind philosophers to converse with vulgar fact, to make themselves acquainted with particulars, and to adapt speculations to practical purposes:—'*Fastidiant Scriptores versari in rebus vulgatis et plebeis, quæ nec satis subtilis sint ad disputandum, nec satis illustres ad ornandum.*'* Another cause should, however, be named as having operated to obstruct the progress of science in this branch of Morals. The 'culture of the will,' to be treated scientifically, requires, as he distinctly states, a knowledge of the *varieties* of human nature, (*characteres diversi dispositionum*) as well as of the morbid affections of the mind, and of their remedies. But these varieties fall under no obvious distinctions of genera and species. Now the step of science must falter when she essays to enter upon the analysis and subsequent classification of *individual diversities*. It has seemed, therefore, to be tacitly acknowledged, that human nature is to be known as a matter of science, only in the abstract, and that the world of facts relative to human nature in the concrete, must be left in wild confusion, or at best collected into petty heaps by the unguided tact of observers. It is, perhaps, at the present time, a general opinion, that the infinite varieties of human nature follow no general laws; or, that these laws are too complicated, and too much obscured in their conjoined operation, to be ascertained. If this subject shall ever receive light,—we will not affirm that

* Lib. vii. cap. 1.

it is of much more importance than the better classification of sea-shells,—if it shall ever receive light, it will be in following upon the road which Bacon's giant tread has already trampled broad, firm, and smooth. Individual facts must be perfectly and separately analysed; and the correspondence between forms and physical appearances and the qualities of the mind, must be employed, not, indeed, as the guide to discovery, but as the natural means of *noting* those discoveries which may be made. If we might conclude with a conceit, we should say, that neither Physiognomy nor Phrenology must aspire to hold the lantern to the discoverer in this region; but they may carry his inkhorn.

Art. III. *The Naval History of Great Britain, from the Declaration of War by France, on February 1793; to the Accession of George IV. in January, 1820; with an Account of the Origin and progressive Increase of the British Navy; illustrated, from the Commencement of the year 1793, by a Series of Tabular Abstracts, contained in a separate Quarto Volume. By William James. Two volumes. 8vo. pp. 1194. Price 1l. 16s. London. 1822.*

IT is, in many respects, a most unfortunate circumstance, that the study of history tends to foster a habit of scepticism. Independently of dishonest intention or partial feeling, there are so many sources of uncertainty even in actual inspection, that, while we are on our guard against the proverbial exaggerations of rumour, the statements of the looker-on seem to require a scarcely less suspicious investigation. Relative position, more or less comprehension of the real nature of the transaction, calmness or agitation, with a thousand varieties of intellectual or physical constitution, will have a decided influence on the views and descriptions of the most unbiassed spectator. The main facts will be substantially correct, and will appear to be confirmed by the result; but there may remain a number of accessories, which, if correctly observed, and fairly brought forward, would necessarily have influenced the estimate of the by-stander, and given a different colour to the business as a whole. With how much caution, then, should we receive those official narrations which are drawn up under every possible inducement to erroneous detail. The hurry of preparation, the confusion and anxiety of actual conflict, the depression of captivity, the humiliation of failure, or the intoxication of victory, place, for instance, military despatches among the most questionable of records, even when their simplicity, and the arithmetical minuteness of their returns, seem to guarantee their unimpeachable fidelity. Lord Howe was

distinguished for that species of steady courage which enables an officer both to look coolly on that part of the conflict which comes within his own range of observation, and to sift the statements of those on whom he is compelled to rely for more distant transactions. Yet we find his Lordship, in his letter describing the actions connected with the victory of the first of June, 1794, affirming that a French line-of-battle ship was sunk during the engagement; whereas the only vessel which was thus lost, did not go down until the fleet of admiral Villaret was, with the exception of a single frigate, completely out of sight. The blunders which have been multiplied, in every possible way, by unofficial writers, have rendered their narratives quite unworthy of trust. Captain Schomberg, in his "*Naval Chronology*," relates, that, in May 1793, 'the *Hyæna* of 24 guns and 160 men, commanded by Capt. William Hargood, being on a cruise off Hispaniola, fell in with la *Concorde*, French frigate of 40 guns and 320 men. After a severe and spirited conflict, in which the *Hyæna* was dreadfully shattered, her first lieutenant and many of her crew killed and wounded, Captain Hargood was obliged to surrender.' On the 11th October of the same year, the Captain and his officers were honourably acquitted by a court-martial, on the express ground that 'every means had been used to prevent the *Hyæna* from being captured.' Mr. James's statement is as follows:

'On the 27th of May, the *Hyæna*, when about two miles off Cape Tiberon, discovered a French frigate approaching her. Capt. Hargood immediately called his officers aft, and, with their concurrence, hauled down the *Hyæna*'s colours. Whether the *Concorde*'s guns were of iron or of wood, and whether or not her shot could "kill," "wound," and "shatter," seems to have been a mere matter of conjecture.'

But a circumstance which has the most important bearing on the correctness of all the official narratives of naval contests, arises from the mode of rating the vessels of the English fleet. In 1779, an important innovation began to be made in the armament of ships. A new kind of ordnance, said to have been the invention of General Robert Melville, and named carronade, from the Carron iron company at whose foundery it was cast, came partially into use. 'Although shorter than the navy 4 pounder, and lighter, by a trifle, than the navy 12 pounder, this gun equalled, in its cylinder, the 8 inch howitzer.' From its tremendous effects on timber, the inventor had denominated this formidable engine, the *Smasher*. After encountering many difficulties in its introduction, this arm has become a favourite in the English navy, since, though its

limited range renders it useless at a distance, it is dreadfully effective at close quarters. But, notwithstanding the power of this artillery, it was not taken into the account in the rating of the ships which carried it. The practice had been to reckon the long guns only, in settling the rank of men-of-war, and the carronade was not permitted to interfere with this arrangement. Hence originated a series of misstatements which gave a character entirely erroneous to much of the naval history of the late war. Victories in which every advantage was on our own side, appeared to be gained by us against fearful odds; and the gallantry of our opponents was most unfairly thrown into the shade. The plan adopted by Mr. James must have cost him great labour in the acquisition of the necessary information; but, in return, it very effectually answers the purpose of displaying the positive and relative strength of the vessels engaged. He attaches to each distinct narrative two tables; one containing a specific statement of the armament of either party in guns of different calibre, and in men; the second giving a comparative estimate of the respective forces in ships, guns, broadside weight of metal, crew, and tonnage. In fact, he seems to have spared no pains in the collection of his materials; and in the use of them, he has displayed considerable talent and exemplary impartiality, without any abatement of genuine English feeling. We should not, indeed, do justice to his work, if we did not express a very high opinion of its value.

He commences with an introductory history of the British navy, not very well written, but drawn up from authentic sources; beginning with the Great Harry, built in the third year of the reign of Henry the Seventh, and tracing the gradual changes and improvements down to the war of the Revolution. He intermixes, indeed, with his researches, rather too large a portion of very unedifying criticisms on the inappropriateness and ambiguity of certain terms of distinction applied to the different parts and appendages of a ship of war; we can readily excuse, however, the little annoyance occasioned by these ill-judged interruptions, in consideration of the important information which accompanies them. When he fairly launches into the directly narrative part of his subject, he secures our attention by the clearness and discrimination of his details, and by the new light in which he places many events of which we had been accustomed to take a very different view.

Among the most gallant actions which distinguished the commencement of the war, the engagement between the Thames and the Uranie stands conspicuous. The latter mounted 42 carriage guns, and her broadside weight of metal

was 394 pounds, while the former had only 32 guns, and her broadside carried only 174 pounds. Yet, Capt. Cotes and his gallant crew maintained a desperate contest during more than three hours, when the *Uranie* hauled off, both vessels being dreadfully shattered. The result was every way singular. The *Uranie*, when she lay-to to repair her damages, was evidently pumping with all her remaining strength; and when, after an anxious and hurried preparation of the Thames for a renewal of the battle, her crew looked round them for their antagonist, the Frenchman was no where to be seen, either from the deck or the tops. It did not appear possible that the *Uranie* should have run out of sight; and it is certain that she was never afterwards heard of under that name. The Thames was immediately afterwards taken by a French squadron; and though her officers were principally resident as prisoners at Brest, in which harbour, or in the neighbouring port of Quimper, the *Uranie* must necessarily have sought shelter, they could never, by the most diligent inquiries, obtain any tidings of her whatsoever. The inference is, that she must have gone to the bottom under the well directed fire of her puny opponent. There is, however, some suspicion entertained, on what grounds does not appear, that the *Tortue*, captured in 1797, might have been the *Uranie* with a new name.

It was during the first year of the war, that the occupation of Toulon by the allied fleets and troops under the direction of Lord Hood, took place. The troops landed on the 27th of August 1793, and the evacuation was effected on the 19th of December. We have made this slight reference only as introductory to the following interesting narrative.

‘ On the 3d of January, the British 32 gun frigate *Juno*, captain Samuel Hood, quitted the island of Malta, with 150 supernumeraries, (46 of them the Romney's marines, the remainder Maltese,) for the use of the British Mediterranean fleet; which captain Hood, being unapprised of the evacuation of Toulon, expected to find at anchor in that port. A strong lee current and a succession of foul winds, prevented the *Juno* from arriving abreast of the harbour's mouth, until about ten o'clock on the night of the 11th; when captain Hood, not wishing to run the risk of being again thrown to leeward, especially with so many men on board, determined to get into Toulon as quickly as possible. The *Juno* having no pilot or person on board, acquainted with the port, two midshipmen, with night-glasses, were stationed forward, to look out for the fleet. No ships making their appearance in the outer harbour, captain Hood concluded that the strong easterly gales had driven the fleet for shelter into the inner one: on entering which he saw a vessel, with the lights of several others; and he had now no doubt on the subject. The *Juno* proceeded under her top-sails; until, finding she could not weather a brig that lay off Pointe

Grand Tour, she set her fore-sail and driver, in order to be ready to tack. Presently, the brig hailed; but no one in the *Juno* could understand what was said. Captain Hood, however, supposing they wanted to know what ship she was, told them her name and nation. They replied *Viva*; and, after seemingly not understanding several questions put to them, both in French and English, called out, as the *Juno* passed under their stern, *Luff*. The dread of shoal water caused the helm to be instantly put a-lee; but the *Juno* grounded before she got head to wind. The wind being light, and the water perfectly smooth, the sails were clewed up and handed.

About this time, a boat was seen to pull from the brig towards the town, for what purpose was not then suspected. Before the *Juno*'s people were all off the yards, a sudden flaw of wind drove the ship astern. To encourage this, and, if possible, get clear of the shoal, the driver and mizen-staysail were hoisted, and their sheets kept to-windward. The instant the ship lost her way, the best bower was let go; on which she tended head to wind: but the after-part of her keel was still aground, and the rudder, in consequence, motionless. The launch and cutter were now hoisted out; and the kedge anchor, with two hawsers, put in them, in order to warp the ship further out. Just before the *Juno*'s boats returned from this service, a boat appeared alongside; and, on being hailed, answered, as if an officer was in her. The people hurried out of her up the side; and one of two persons, apparently officers, told captain Hood he came to inform him, that it was the regulation of the port, and the commanding officer's orders, that the ship should go into another branch of the harbour, to perform ten days' quarantine. Captain Hood replied, by asking where lord Hood's ship lay. An unsatisfactory answer excited some suspicion; and the exclamation of a midshipman, "They are national cockades," induced the captain to look at the French hats more stedfastly; when, by the light of the moon, the three colours were distinctly visible. To a second question about lord Hood, one of the officers, seeing they were now suspected, replied—"Make yourself easy; the English are good people; we will treat them kindly: the English admiral has departed some time."

Captain Hood's feelings at this moment can better be conceived than described. The words, "We are prisoners," ran through the ship like wild-fire; and some of the officers soon came to the captain to learn the truth. A flaw of wind at this moment coming down the harbour, lieutenant Webley, the third of the ship, said, "I believe, sir, we shall be able to fetch out, if we can get her under sail." There did, indeed, appear a chance of saving the ship: at all events, the *Juno* was not to be given up without some contention. The men were ordered to their stations, and the Frenchmen to be sent below. Some of these began to draw their sabres; but the half-pikes of the *Juno*'s marines were presented to them, and they submitted.

Never was seen such a change in people: every officer and man was already at his post; and, in about three minutes, every sail in the ship was set, and the yards braced ready for casting. On the cable's being cut, the head-sails filled; and the ship started from the shore.

A favourable flaw of wind, coming at the same time, gave her additional way; and the Juno, if the forts should not disable her, had every prospect of getting out. The ship's launch and cutter, as well as the Frenchmen's boat, that they might not retard, were cut adrift. No sooner had the British ship begun to loose her sails, than the French brig made some stir, and lights appeared on all the batteries. The brig now opened a fire upon the Juno; and so did a fort a little on the starboard bow: and presently all the forts fired, as their guns could be brought to bear. At one time, it was feared a tack would be necessary; but the ship came up a little: and finally, at about half past twelve, after having sustained a heavy fire from the different batteries she had to pass, but not without answering several of them with seeming good effect, the Juno got clear off, without the loss of a man: her rigging and sails, however, were much damaged, and two 36-pound shots had struck her hull.

'An enterprise more happily conceived, or more ably executed, has seldom been witnessed, than that by which the officers and men of the British frigate Juno thus extricated their ship from the very jaws of an enemy's port, filled with armed vessels, and flanked by land-batteries of the most formidable description. On the 13th, the Juno effected her junction with lord Hood's fleet in the bay of Hières.' Vol. I. pp. 281—85.

Mr. James's account of the first great naval victory of the war, is carefully and ably drawn up; but a slight etching of the relative position of the fleets when they came in contact, would have materially aided the general description, necessarily complicated as it is by including the manœuvres of single ships. Nothing, so far as we are able to judge, could be finer than the whole conduct of Lord Howe on that occasion. The emergency required a peculiar combination of conduct, caution, and intrepidity, all of which were displayed in perfection by his lordship; and had all his captains done their duty, a much larger portion of the French fleet would have found its way into British ports.

We have been a little disappointed by the meagre narrative of Admiral Cornwallis's brilliant affair in 1795. There ought, surely, to have been some reference to the Spartan resolution said to have been expressed by that excellent officer, that the French should have 'all or none.' In June of the same year occurred the partially successful chase of the fleet which had been repulsed in the last mentioned action. It appears, however, clearly, from the admission of the French *Contr'amiral* Kerguelen, that a little more enterprise on the part of Lord Bridport, would have effected the capture or destruction of the whole hostile fleet. His Lordship mistook the isle of Groix for Belle-ile, and apprehensive of taking the ground, discou-

tinued the action, though one of the French ships, drawing more water than the largest of ours, stood fairly on till it opened the entrance to l'Orient. In consequence of this error, three vessels only remained in our possession. The following gallant and well-conducted affair signalized an earlier month of 1795.

‘ On the 2d of January, a squadron of British frigates, under the orders of sir John Borlase Warren in the *Flora*, set sail from Falmouth, to ascertain the truth of the prevailing rumour, that the Brest fleet had again put to sea. On the 3d, the squadron arrived off the port; and the *Diamond*, captain sir Sydney Smith, was instantly detached, to look well into the harbour. The *Diamond*, with the wind at east, commenced beating up towards the entrance. At two in the afternoon, she observed, also working in, three sail, evidently French ships of war. At five, in order to be ready to take advantage of the next flood-tide, the *Diamond* cast anchor between *Pointe Saint-Mathias* and *Bec-du-Raz*; and found lying, within about a mile from *Saint-Mathias*, and scarcely two from herself, a large ship, judged to be one of the three which had been seen beating up. At eleven, the *Diamond* weighed, and worked on under all sail. At two, she made out the vessel at anchor to be a ship of the line; and, at half past two, passed close to windward of a frigate at anchor within *Basse-Buzée*. The ebb-tide had now made; but the *Diamond*, that she might not drift to-leeward, or create suspicion, continued under sail, tacking between the roads of *Bertheaume* and *Camara*. The appearance of daylight at seven, brought to her view, two ships coming through the *Goulet de Brest*, 15 sail of small vessels at anchor in *Camara* road, and a ship, without her fore and mizen masts, high aground on *Petit-Menou* point. At 40 minutes past seven, not observing any ships in Brest road, the *Diamond* bore up toward *Saint-Mathias*. At eight, the *chateau de Bertheaume* made several signals; on which the *Diamond* hoisted French national colours. In ten minutes afterwards, a corvette, which had been running along *Bertheaume* bay to the westward, shortened sail; and evinced her suspicion of the *Diamond*, by hoisting several signals, and hauling close under the lee of the castle. The latter stood on, and soon passed within hail of the line-of-battle ship; which, with jury yards and topmasts, was still at anchor, apparently without any second-deck guns, and very leaky. Sir Sydney asked the French commander, if he wanted any assistance: the latter replied “No;” and readily informed him, that the ship’s name was the *Nestor*, that she had been dismasted in a gale of wind, and had parted from the fleet three days before. With this intelligence, the *Diamond*, whose disguised appearance, aided by sir Sydney’s excellent French, had completely deceived the French captain and his officers, crowded sail to rejoin her consorts. While the French 74 and British frigate were speaking each other, a French frigate, with top-gallant yards across, lay at anchor a short distance to-windward. The *Diamond*, notwithstanding, got clear off; and, at

half past ten in the forenoon, joined the *Arethusa*; who had been stationed in-shore of the squadron, on the look-out for her friend."

Vol. I. 367—69.

In 1796, a fair trial was given to the carronades. So far back as 1782, the *Rainbow*, an old 44, had been fitted up wholly with that species of naval artillery, to the extent of

20 68 pounders

22 42 ditto

6 32 ditto

thus throwing a tremendous broadside of 1238 lbs.; while, on her former principle of long-gun armament, her broadside fire only carried 318 lbs. The command of this formidable vessel was given to Capt. Trollope, who, unfortunately, never had an opportunity of fairly trying the effect of her battery. On one occasion, indeed, he overtook the large French frigate *Hebé*, and fired into her a few of his 32 lb. balls from his fore-castle guns; the power of his heavier metal was not, however, brought into experiment, for his antagonist, startled at the iron masses which fell upon her deck, struck her colours. In 1796, the same officer having been appointed to the *Glatton*, obtained leave to arm her entirely with carronades, mounting on her

first deck . . . 28 . . . 68 pounders,

second do . . 28 . . . 32 do.

For several months, he cruized fruitlessly in the North Sea, but at length gained sight of a strong hostile squadron, consisting of three large and two smaller frigates, with another vessel of similar force about to join them from to-leeward. Without waiting to calculate the disparity of strength, Capt. Trollope, congratulating himself on having found an opportunity of putting his carronades to the test, ranged up alongside one of the frigates, while another stationed herself on the *Glatton's* bow. All three opened at once, and the heavy broadside of the latter, given at the distance of twenty yards, told with such terrible effect, as to put the Frenchmen *hors de combat* in less than twenty minutes. The other three vessels occupying the place of their predecessors, experienced in their turn the crippling weight of the *Glatton's* 68 pound shot.

In the year 1797, the 32 pounder carronade was substituted for long nines on the fore-castle and quarter-deck of all line-of-battle ships. In 1799, it was, to a similar extent, assigned to frigates; and, on the 21st of February, 1800, an Admiralty order directed, that 24 and 20 gun ships should carry 32 pound carronades on the main deck, in lieu of the long nine pounders with which they had hitherto been armed. In addition to the much greater weight of metal, an important advantage resulted

from this arrangement, in the smaller number of hands required as artillerists; since a nine-pounder long-gun requires seven men to work it, while six are quite sufficient for a 32lb carro-nade.

The mutiny at the different ports in 1797, is adequately described; and while the demands of the Portsmouth malcontents are allowed to have been substantially just, the proceedings at the Nore give occasion to the following important suggestions.

‘ Thus was an end put to the Nore mutiny; a mutiny that, unlike the former, was as futile in its origin, as it happily proved unsuccessful in its issue; a mutiny that, in the opinion of many, has entailed on the British navy, more disgrace than can be washed away by the most brilliant triumph. It is notorious, that a custom has long prevailed, for the London police, when a culprit has had wit enough in his roguery just to elude the letter of the law, rather than discharge him that he may commit, with increased confidence, fresh depredations on society, to send him on board a man-of-war. He is generally a plausible fellow, with a smattering of learning and a knowledge of the world; two qualities that rank him very high in the estimation of the unsophisticated sailor. He sings a good song, or, at all events, tells a good story, and becomes, in time, the oracle of the fore-castle. He knows his business too well to practise on so circumscribed a spot; and, therefore, as no one has witnessed, no one believes, any harm of him. He is, perhaps, a dabbler in politics, and, certainly, from the nature of his profession, a “bit of a lawyer.” He therefore can expound acts of parliament to the sailors. In doing this, he reads what he pleases, and explains how he pleases; tells them where they are wronged, and points out how they may get redressed. In short, such a character (and how many such have been scattered over the British navy!) is capable of infecting a whole ship’s company: and many of the mutinous crews could, no doubt, trace their disorganization to the first appearance among them of one of these pests of society.

‘ A word respecting *private* grievances, or the grievances of particular ships, and we quit the subject of mutiny, we hope for ever. What a lamentable thing it is, that power and cruelty should be so often united: no monarch is more despotic, to the extent of inflicting corporal punishment short of death, than the captain of a man-of-war. If a man speaks or even looks to offend, he is ordered to the gang-way; and the bloody furrows on his shoulders soon increase, in number and depth, beneath the vigorous arm that lays on the cat-o’ nine-tails. Captains there have been, and captains there are, who seemingly delight in such work; and who, were the cruise long enough, would not leave a sailor belonging to the ship with an unscarred back. Such men, however, are but exceptions. Moreover, they are, for the most part, cowards at heart, and, what is worse, usually make cowards of those they command. Hence, officers of this stamp are commonly the cause, mediately, if not immediately, of dishonourable defeats. The brave officer punishes one

man that he may not have to punish twenty, and shares with the delinquent the pain which, for example sake, he is compelled to inflict. When he goes into battle, his men fight like lions; and, should they at any time be drawn aside from their duty, they, looking up to him as a father, listen attentively to his admonitions; and, knowing both his benignity and his firmness, can neither controvert the justice, nor doubt the fulfilment, of his threats.' Vol. II. pp. 23—25.

Large and interesting details are furnished of the hard-fought battle of Camperdown, and of the admirable manœuvres of the British fleet in the fight off St. Vincent. In connexion with a gallant affair in which Lieutenant Hardy, with the boats of two frigates, cut out a French armed brig from the road of Santa Cruz, Mr. James introduces the following note.

'The British admiral (Earl St. Vincent) acted in these matters as all other commanders in chief ought to act; he appointed, and gave out, that he would appoint to the command of any of the enemy's armed brigs, the senior lieutenant of the party that captured her. This "win her" "wear her" plan was a better way to multiply Nelsons, than by filling up the vacancies with the oftener high-born than deserving gentlemen sent out by the Admiralty.'

In November 1797, owing to the presumption of the master, the Tribune frigate was wrecked on a shoal near Halifax.

'After making two dreadful lurches, the Tribune went down; and left, struggling for their existence, upwards of 240 men of her complement, besides other persons from the shore, and, what so augmented the horrors of the scene, several women and children. Mr. Galvin, who, when the ship sank, was below, directing the men at the chain-pump, was washed up the hatch-way, and thrown into the waste, and thence into the water. As he plunged, his feet struck a rock; but, presently ascending, he swam to gain the main shrouds: in his way thither, he was suddenly caught hold of by three poor wretches. To disengage himself from these, he dived into the water; and, on again rising, swam to the shrouds: when he reached the main-top, he seated himself, along with others, on an arm-chest that was lashed to the mast. The fore-top was at this time occupied by about ten persons; and there were upwards of 100 clinging to the shrouds and other parts of the wreck. Owing to the severity of the storm, however, and the length of a November night, nature became exhausted, and the latter, one by one, dropped and disappeared. The falling of the main-mast, soon after midnight, had plunged more than 40 persons into the waves; and only nine, besides Mr. Galvin, succeeded in regaining the top; which now rested on the main-yard, that being fortunately held to the ship by a portion of the rigging. Of the ten who had regained the main-top, four only, including Mr. Galvin, were alive by morning: of the ten also in the fore-top, three, being too much exhausted to help themselves, had

been washed away; and three others had died as they lay; leaving, by daylight, but four in the fore-top.

' We may here relate an anecdote, strongly illustrative of that thoughtlessness of danger for which the British tar has been so famed. Among the survivors in the fore-top were two seamen, named Robert Dunlap and Daniel Munroe. The latter, in the night, had disappeared; and it was concluded he had been washed away along with several others. However, after a lapse of more than two hours, Munroe, to the surprise of Dunlap, suddenly thrust his head through the lubber's hole. His answer to his mess-mate's enquiry was, that he had been cruising for a better birth; that, after swimming about the wreck for a considerable time, he had returned to the fore-shrouds, and, crawling in on the cat-harpings, had been sleeping there more than an hour.

' The first exertion that was made from the shore for the relief of the sufferers, was, at about eleven o'clock in the forenoon, by a boy, 13 years old, from Herring cove; who pushed off, by himself, in a small skiff. With great exertions, and at extreme personal risk, this noble lad reached the wreck; and, backing his little boat close to the fore-top, was waiting to take off two of the men, all his skiff could safely carry, when occurred a trait of more than Roman magnanimity. Dunlap and Munroe, who, throughout the night, had, in a wonderful manner, preserved their strength and spirits, and who, of the four survivors in the fore-top, were now the only persons in full possession of the faculties of mind and body, might have stepped into the boat, and saved themselves at least. But, no; they chose to save their two half-dying and unconscious companions: these they lifted up, and, with great difficulty, on account of the still raging sea, placed in the skiff; and the "manly boy" rowed them triumphantly to the cove. After having deposited his freight at the nearest cottage, the joyous lad, to the shame of many older persons who had larger boats, again put off with his skiff: his efforts to reach the wreck were, however, this time, unavailing, and he returned to the shore, wrung with disappointment. Shortly afterwards two or three other boats, including the Tribune's jolly-boat, which, with four men, had quitted the ship just before she sank, ventured out, and succeeded in bringing from the wreck the six survivors; making, with the four that had taken to the jolly-boat and the two that had been saved by the boy, 12 only out of 240 or 250 souls; including, as already noticed, several women and children, and including, also, many of those humane persons, who had come on board from Halifax, to lend their assistance.' Vol. II. pp. 110—113.

In September 1797, the crew of the *Hermione* 32 gun frigate mutinied, murdered nearly the whole of their officers, and ran the vessel into a port on the Spanish main. The ship was, under these circumstances, taken possession of by the Spaniards, notwithstanding the remonstrances of the British admiral on that station. In October 1799, the *Surprize*, of 28 guns, Captain Edward Hamilton, cruizing off the harbour of

Puerto Caballo, where the *Hermione* lay at anchor, determined on the desperate enterprise of cutting her out from the very teeth of the forts and batteries by which she was defended. After a fierce conflict he succeeded, and the recovered ship received the appropriate name of the *Retribution*. This, with the boarding of the *Desirée* in Dunkirk roads, by the *Dart*, Capt. Campbell, the capture of the *Cerbère* in the harbour of Port Louis, by a single boat under Lieutenant Coghlan of the *Viper*, and Lord Cochrane's romantic action with the *Gamo*, are considered by Mr. James as the most daring achievements of the war.

Nelson's battles of the Nile and Copenhagen are fully and ably illustrated. But, with this intimation, we must here terminate our notice of these important volumes, which form an indispensable appendage to the history of our country.

The Tables are drawn up with almost superfluous minuteness. Their accuracy is, we have no doubt, complete, and they are extremely valuable as comprehensive statements of the quality, strength, and variations of our naval force.

Art. IV. *Description of the Ruins of an Ancient City, discovered near Palenque, in the Kingdom of Guatemala, in Spanish America*; translated from the Original Manuscript Report of Captain Don Antonio del Rio, followed by a Critical Investigation and Research into the History of the Americans. By Doctor Paul Felix Cabrera, of the city of New Guatemala. 4to. pp. xiv, 128. (17 plates.) Price 1l. 8s. London. 1822.

A short text and a long comment are no more and no worse than might reasonably be looked for in such a case as the present. The bare fact, without any description, were sufficient to afford matter for a whole dissertation. Here are the remains of an undoubted Mexican city discovered within the recesses of the New World, where, for aught we know, Yuhidthiton once reigned, whom Mr. Southey has immortalized in his "*Madoc*;" but the history of which, could its history be revealed, would doubtless stretch back far away into the twilight of time. Here are stone buildings and brick buildings, with bas-reliefs and hieroglyphics, enough to put the whole French National Institute on the alert; and who knows but Monsieur Dupuis may discover, among other strange things here represented, another zodiac to rectify the Mosaic chronology? Captain del Rio talks of excavations too, which are to lead to further discoveries, in a style that must rouse all the slumbering energies of Belzoni, should this volume ever fall in his way; and but for the rather unsettled state of the country

just now under his Majesty the new Emperor of Mexico and his allies, we should not despair of soon being in possession of some English traveller's description of the Palencian city. It seems that the existence of these ruins was known to the indefatigable Humboldt, when exploring the wonders of New Spain; and 'if the learned gentleman had not been at an immense distance from that part of the country where the ruins lay, there is no doubt,' remarks the Editor, 'but he would have visited these extraordinary remains.' The wish that he had, is unavailing: we must be content with the statement of Capt. del Rio, which was drawn up in the year 1787, in the shape of a Report to the Governor and Commandant General of the kingdom of Guatemala, &c., and is stated to have been brought to light in the recent examination of the public archives of the city of new Guatemala, among which it was deposited.

In compliance with the royal mandate, bearing date May 15th, 1786, 'relative to another examination of the ruins discovered in the city of Palenque in the Province of Ciudad Real de Chiapa in New Spain,' Don Antonio, provided with a corps of Indians as pioneers, proceeded to *Casas de Piedras* (stone houses), as the ruins are called; and after spending, as it should seem, a fortnight in felling and firing the timber with which the ruins were inaccessibly surrounded, succeeded in opening a clear path, and obtaining a wholesome atmosphere for his further operations. 'By dint of perseverance,' he effected, he says, 'all that was necessary to be done; so that ultimately there remained neither a window nor a door-way blocked up, a partition that was not thrown down, nor a room, corridor, court, tower, nor subterranean passage in which excavations were not effected from two to three yards in depth.' The Captain's description of the site, is as follows:

'From Palenque, the last town northward in the province of Ciudad Real de Chiapa, taking a south-westerly direction, and ascending a ridge of high land that divides the kingdom of Guatemala from Yucatan or Campeachy, at the distance of two leagues is the little river Micol, whose waters flowing in a westerly direction, unite with the great river Tulija, which bends its course towards the province of Tobasco. Having passed the Micol, the ascent begins; and at half a league from thence, the traveller crosses a little stream called Otolum, discharging its waters into the before-mentioned current. From this point heaps of ruins are discovered, which render the road very difficult for another half-league, when you gain the height on which the Stone Houses are situated, being fourteen in number, some more dilapidated than others, but still having many of their apartments perfectly discernible.

'A rectangular area, three hundred yards in breadth by four hundred

and fifty in length, presents a plain at the base of the highest mountain forming the ridge; and in the centre is situated the largest of these structures which has as yet been discovered. It stands on a mound twenty yards high, and is surrounded by the other edifices, namely; five to the northward, four to the southward, one to the south-west, and three to the eastward. In all directions, the fragments of other fallen buildings are to be seen extending along the mountain, that stretches east and west, about three or four leagues either way: so that the whole range of this ruined town may be computed to extend between seven and eight leagues. But its breadth is by no means equal to its length, being little more than half a league wide at the point where the ruins terminate, which is towards the river Micol, that winds round the base of the mountain, whence descend small streams that wash the foundation of the ruins on their banks; so that, were it not for the thick umbrageous foliage of the trees, they would present to the view so many beautiful serpentine rivulets.

Under the largest building, there runs 'a subterranean stone aqueduct of great solidity and durability,' which the worthy Don considers as an undoubted proof of the builders having had some intercourse with the Romans; but, unfortunately, he neglects to state the precise grounds of this opinion. Whether the aqueduct rests upon arches, is not stated. This 'charming locality' exhibits all the signs of a fertile soil: an abundance of wild fruit-trees, such as the 'sapote, acquacate, camote, yaca or cassava, and plantain,' indicate what the soil would furnish under proper cultivation. The rivers abound with the moharra, bobo, turtle, and the lesser shell-fish, and running to the East, North, and West, afford the utmost facility to inland traffic. Not to make ourselves responsible for the vagueness and blunders of the description of the edifices in question, we must give it in the Translator's own words, only with a little abridgement.

'The interior of the large building is in a style of architecture strongly resembling the Gothic; and, from its rude and massive construction, promises great durability. The entrance is on the eastern side, by a portico or corridor thirty-six yards (*varas*) in length and three in breadth, supported by plain rectangular pillars, without either bases or pedestals, upon which there are square smooth stones of more than a foot in thickness, forming an architrave; while on the exterior superficies are shields of a species of stucco; and over these stones, there is another plain rectangular block, five feet long and six broad, extending over two of the pillars. Medallions or compartments in stucco, containing different devices of the same material, appear as decorations to the chambers; and it is presumable from the vestiges of the heads which can still be traced, that they were the busts of a series of kings or lords to whom the natives were subject. Between the medallions there is a range of windows like niches, passing from one end of the wall to the other:

some of them are square, some in form of a Greek cross, being about two feet high and eight inches deep. Beyond the corridor there is a square court, entered by a flight of seven steps. The north side is entirely in ruins, but sufficient traces remain to shew that it once had a chamber and corridor similar to those on the eastern side, and which continued entirely along the several angles. The south side has four small chambers with no other ornament than one or two little windows like those already described. The western side is correspondent to its opposite in all respects but in the variety of expression of the figures in stucco: these are much more rude and ridiculous than the others, and can be attributed only to the most uncultivated Indian capacity. The device is a sort of grotesque mask with a crown and long beard like that of a goat, under which are two Greek crosses, one within the other.

* Proceeding in the same direction, there is another court, similar in length to the last, but not so broad, having a passage round it that communicated with the opposite side: in this passage there are two chambers like those above mentioned, and an interior gallery, looking on one side upon the court-yard, and commanding on the other a view of the open country. In this part of the edifice, some pillars yet remain, on which are relievos apparently representing the sacrifice of some wretched Indian, the destined victim of a sanguinary religion.

* Returning by the south side, the tower presents itself to notice: its height is sixteen yards; and to the four existing stories of the building* was *perhaps* added a fifth with a cupola. These stories diminish in size, and are without ornament. The tower has a well imitated artificial entrance..... Behind the four chambers already mentioned, there are two others of larger dimensions, very well ornamented in the rude Indian style, and which appear to have been used as *oratories*. Beyond these oratories, and extending from north to south, are two apartments, each twenty seven yards long by little more than three broad; they contain nothing worthy of notice, excepting a stone of an elliptical form, embedded in the wall, about a yard above the pavement, the height of which is one yard and a quarter, and the breadth one yard. Below this stone, is a plain rectangular block, more than two yards long by one yard four inches broad, and seven inches thick, placed upon four feet in form of a table, with a figure in bas-relief, in the attitude of supporting it. Characters or symbols adorn the edges of the table. At the extremity of this apartment, and on a level with the pavement, there is an aperture like a hatchway, two yards long and more than one broad, leading to a subterranean passage by a flight of steps, which, at a regular distance, forms flats or landings, each having its respective door-way, ornamented in front. Other openings lead to this subterranean avenue. On reaching the second door, artificial light became necessary to continue the descent into this gloomy abode, which was by a very gentle declivity. It has a turning at right angles; and at the end of the side passage, there is another door, communicating with a

* There are only three floors in the subjoined etching.

chamber sixty-four yards long, and almost as large as those before described. Beyond this room there is still another, similar in every respect, and having light admitted into it by some windows commanding a corridor* fronting the South, and leading to the exterior of the edifice. Neither bas-reliefs nor any other embellishments were found in these places, nor did they present to notice any object, except some plain stones, two yards and a half long by one yard and a quarter broad, arranged horizontally upon four square stands of masonry, rising about half a yard above the ground. These I consider to have been receptacles for sleeping. Here all the doors terminated.

* On an eminence to the South is another edifice, of about forty yards in height, forming a parallelogram, and resembling the first in the style of its architecture. It has square pillars, an exterior gallery, and a saloon twenty yards long by three and a half broad, embellished with stucco medio-reliefs, representing female figures with children in their arms, all of the natural size: these figures are without heads. In the inner wall of the gallery, on each side of the door leading into the saloon, are three stones, three yards in height and upwards of one in breadth, covered with hieroglyphics in bas-relief. The whole of this gallery and saloon are paved.

* Leaving this structure, and passing by the ruins of many others, which were probably accessory to the principal edifice, the declivity conducts to an open space, whereby the approach to another house in a southerly direction is rendered practicable.....Eastward of this structure are three small eminences forming a triangle, upon each of which is a square building, eighteen yards long by eleven broad, of the same architecture as the former, but having along thin roofings, several superstructures about three yards high, resembling turrets, covered with ornaments and devices in stucco. In the interior of the first of these three mansions, at the end of a gallery almost entirely dilapidated, is a saloon having a small chamber at each extremity. In the centre of the saloon is an oratory, rather more than three yards square, presenting on each side of the entrance, a perpendicular stone, whereon is portrayed the image of a man in bas-relief. The outward decoration is confined to a sort of moulding, finished with small stucco bricks, on which are bas-reliefs. The pavement of the oratory is quite smooth, and eight inches thick. On perforating it in order to make an excavation, I found, about half a yard deep, a small round earthen vessel, about a foot in diameter, fitted horizontally with a mixture of lime to another of the same quality and dimensions. The digging being continued, a quarter of a yard beneath, we discovered a circular stone of rather larger diameter than the first articles; and, on removing this, a cylindrical cavity presented itself, about a foot wide and the third of a foot deep, containing a flint lance, (lance-head?) two small conical pyramids with the figure of a heart in dark crystalized stone, (known by the name of *challa*,) and two small earthen jars with covers, containing small stones and a ball of vermillion.

* How this consists with its subterraneous position, we cannot explain: there is probably some error.

The two other edifices are of similar architecture, divided internally in the same manner; and here also, the Don states, were found, by excavating under what he calls the oratories, a flint lance or lance-head, two conical pyramids with the representation of a heart, and two earthen jars. On digging in other parts, they found small pieces of challa 'in the shape of lancets' or razor-blades,' and a number of small bones and teeth, which, together with specimens of the masonry, and representations of the principal bas-reliefs, were forwarded by Don Antonio to the Commandant General, in order to be transmitted to Europe.

We shall not stop to point out the obvious inaccuracies of the preceding account, since what appears obscure or inconsistent, may very possibly have been rendered so by the transcriber or the translator. The publication certainly appears under great disadvantages. The lithographic plates are given without any explanation or even numeration, so that there are no figures answering to the references continually occurring in the Report. For this, however, the present Publisher is not responsible, as the drawings which accompanied the MS. are also without references. To these copies, (for we cannot look upon them as originals,) which we have ourselves compared with the plates, the Engraver has so faithfully adhered, that in the first plate, containing a sort of ground-plan of one of the edifices, the Spanish terms for the four cardinal points, &c. have not even been translated. A still grosser instance of ignorance or carelessness occurs in the 'table of Mexican years,' in the transcribing of which from pages of a different size, the numerical order has got transposed in the most perplexing and ridiculous manner. There are other blunders which we presume to be typographical.

There is but one plate representing any of the edifices. This is, we presume, the tower referred to: it has two receding stories, and has evidently been carried higher. The windows are square, within arched niches somewhat rudely cut; and between each story, a double frieze or ledge runs round the building. Branches of trees appear to have forced their way through the walls. The other plates contain representations of the bas-reliefs. These consist chiefly of figures in varied dresses and attitudes, and with different accompaniments, but all more or less decorously clothed, with caps or helmets adorned with flowers, pearls, and sundry non-descript ornaments. Necklaces and strings of pearls are a conspicuous decoration of most of the figures. But the most striking quality of these representations is, the physiognomy of the countenances, which is of one strongly marked character, though

the individuals differ. A prodigious development of feature, especially of that which should be called the nose, but which, in these personages, comes nearer to a beak, is common to all of them; in almost all, the chin recedes not less remarkably than the proboscis protrudes; while some of the visages have the additional recommendation of being fearfully under-hung. This is especially the case with an old priest in a cap and apron, who has got an infant in his arms, doubtless with no very good purpose. In one of the plates, a personage whom we take to be a deity, is seated on a curious sort of throne, with one leg brought up into the lap, and the other depending, very much after the fashion of some of the Hindoo celestials, who prefer very odd and uncomfortable postures. This personage is very significantly pointing upwards with the fore-finger of the left hand, while the middle finger of the right is brought to rest emphatically upon the thumb, like a person talking with his fingers. The throne is ornamented with an enormous head and claw of an animal on each side of it; and perched on these heads are two undefined imp-like forms with something resembling a flame proceeding from their forehead. In the next plate, a medallion of inferior execution, represents a personage adorned with ear-rings, necklace, and bracelets, but no clothing except round the waist, seated *à la Turque* on a two-headed monster, and receiving a present from a full-dressed figure in a kneeling attitude. A smaller medallion in the rudest style, represents a tree with a serpent twining round the trunk, and a bird perched on a branch hard by; and another presents a naked youth kneeling, and looking into the open jaws of a monstrous head, while another pair of tusks are protruding at his back. It is observable, that none of the figures have a martial character, nor have they any weapon at all resembling a sword. But what the strange instruments are which they hold, or what they are engaged in, and what is the import of the strange hieroglyphics flourished round the largest drawing, no one can tell, —we beg pardon, unless it be Doctor Paul Felix Cabrera. He, with an ingenuity and penetration truly marvellous, finds out the whole history of America in these rude representations, and tells us who the personages are, as readily as if they had all been his patients. The principal figure, it seems, is no other than Votan, great-grandson of Noah, who was the first man sent by God to America 'to divide and portion out these Indian lands.' He was not only a great prince, but an historical writer; and an account of his birth, parentage, and adventures, drawn up by himself, fell into the hands of the bishop of Chiapa, Don Francesco Nunez de la Vega, author of the "Diocesan Constitutions," printed at Rome in 1702, who

was led to withhold it from the public only by his religious scruples, 'on account of the mischievous use the Indians made of their histories in their superstition of *nagualism*,' or demonology. It is much to be regretted, as the Doctor very sapiently observes, 'that the place is unknown where these precious documents of history were deposited.' But a still more lamentable loss to the world has been sustained in the destruction, by the hands of the same orthodox but over-zealous prelate, of certain large earthen vases containing figures in stone of the ancient Indian Pagans, which the unerring testimony of tradition ascribed to the same worthy American patriarch, and which consequently must have been the most ancient pottery now to be met with. It is possible, however, the Doctor assures us for our consolation,

'that Votan's historical tract alluded to by Nunez de la Vega, or another similar to it, may be the one which is now in the possession of Don Ramon de Ordonez y Aquiar, a native of Cuidad Real: he is a man of extraordinary genius, and is engaged at this time in composing a work, the title of which I have seen, being as follows, *Historia del Cielo y de la Tierra*, that will not only embrace the original population of America, but trace its progress from Chaldea immediately after the confusion of tongues; its mystical and moral theology, its mythology and most important events. His literary acquirements, his application to, and study of the subject for more than thirty years, his skill in the Tzendal language, in which idiom the tract just spoken of is written, and the many excellent authors he has collected, lead us to anticipate a work so perfect in its kind as will completely astonish the world.'

There is so little attention paid to Spanish literature in this country, that we have serious apprehensions that the work of Don Ramon will never find its way to us. The title, however, which the Doctor assures us that he had actually seen, is enough to provoke any one's curiosity. But we must be allowed to doubt whether, when completed, it will deserve to be styled a perfect work of its kind, since it promises to embrace only 'the history of heaven and earth,' whereas a perfect history should include at least that of the moon, if not that of the solar system. But to return to Doctor Cabrera. The second figure, holding mute dialogue with Votan, is no other than the Egyptian Osiris: 'the mitre or cap with bull's horns on his head, removes all doubts' on this point. And his godship is seen at the feet of Votan, in one of these bas-reliefs, 'supplicating to be taken to America, to be there known and adored.'!!! Other proofs of the identity of the American and the Egyptian rites, insisted upon by the learned Dissertator, decency forbids our adverting to. But, in short, such is the

unequivocal evidence supplied by these precious documents, backed by the Doctor's learned authorities, that the reader is forced to acknowledge, this history of the origin of the Americans excels those of the Greeks, the Romans, and the most celebrated nations of the world, and is even worthy of being compared with that of the Hebrews themselves. Thus, at one blow, the venerable traditions or ingenious hypotheses which would deduce the *aborigines* of the New World from the Phenicians, the Philistines, the Carthaginians, or the Ten Tribes, to say nothing of Captain Del Rio's notion of their Roman connexions,—are all swept away as falling far short of their remote antiquity. But then, happily for the credit of Moses, and to the utter confusion of Isaac Peyrere and other infidels, who have denied that all the human race are the descendants of Adam and Eve, Dr. Cabrera has proved the Americans *not* to have been *Præ-Adamites*.

We had intended to offer a remark or two on these remains, on the supposition that they might have a somewhat less remote origin. It seems that there are similar ruins in other parts of Mexico. According to the testimony of a holy father of the Convent of Merida, who gave the account to Captain del Rio, about twenty leagues from that city southward, are the remains of several stone edifices, one of which is said to be large and in good preservation: the natives know it by the name of Oxmutal. Eight leagues to the northward of Merida are the ruined walls of several other houses, which are stated to increase in number in an easterly direction. At Mani on the river Lagartos, we are told, there is 'a very ancient palace' resembling that at Palenque, which was for some time inhabited by the Franciscans while their convent was building; and in the middle of the principal square is said to stand a conical pillar or pyramid, built of stones. Lastly, on the road from Merida to Bacalar there occur many other buildings. Humboldt refers to the ruins of an Azteck city to the north of Mexico, on the banks of the Rio Gila; and these Stone Houses would probably be referred, by persons not possessed of Doctor Cabrera's learning, to the same people. Admitting this supposition for a moment, these traces of an extinct nation would still be highly interesting; for, in these rude structures and decorations, even though we should conclude them to be the productions of a post-Christian era, we should still have, in all probability, the fac-similes of the works of their ancestors. 'Savage nations,' remarks Humboldt, 'and those civilized people who are condemned by their political and religious institutions always to imitate themselves, strive as if by instinct to perpetuate the same forms, to preserve a peculiar

* type or style, and to follow the methods and processes which were employed by their ancestors.' This remark he considers as peculiarly applying to the Hindoos, the Tibetians, the Chinese, the ancient Egyptians, the Aztecks, and the Peruvians, with whom the tendency of the body towards civilization, has prevented the free development of the faculties of individuals. The actual date, then, of the particular specimen of art which may be brought to light, is, according to this view, a matter of subordinate importance, since it may be considered as a cast from a far more ancient mould, as the traditional imitation of a primitive model. All the figures are beardless. The protruding under-lip is so much out of nature, that it must be attributed to artificial means. Some of the Indian tribes are known to wear pieces of wood, or bone, in their under-lip. We should have remarked, that one of the figures has, suspended from the neck, a very pretty ornament, which seems meant for an image of the sun. Other drawings are referred to in the Report, though they did not find their way with the MS. to the Publisher, representing serpents, lizards, statues of men with palms in their hands, others beating drums and dancing, &c. &c. These might possibly have thrown further light on the national character and filiation of the Palencians, had not Doctor Cabrera settled the question. He has actually 'solved the grand historical problem,' without them, and further data would only have detracted from the merit of his achievement. What more can be desired than sufficient evidence, such as shall leave incredulity without excuse? If our readers are not by this time as wise as Doctor Cabrera, it is not our fault.

Art. V. Memoir of the Life and Character of Walter Venning, Esq. a Member of the Committee of the London Society for the Improvement of Prison Discipline. By Richard Knill. With a Preface by Robert Winter, D.D. 8vo. pp. 102. (2 plates) Price 7s. 6d. London. 1822.

WE have adverted in a former article to the subject of this highly interesting Memoir; and if any of our readers should hitherto have been unacquainted with the name of Walter Venning, they will now learn, that it is not without just reason that we have ranked him in the illustrious company of saints and philanthropists.

Walter Venning was born of pious parents, at Totness in Devonshire, on the 15th of November, 1781. Before he had completed his eighteenth year, he left England for St. Petersburg, where a near relative of his was established as a merchant, with whom he remained for nearly nine years. In that

splendid and dissipated city, removed from the restraints of the parental roof, and surrounded with allurements to vice, in the midst of irreligious associates, his educational prejudices retained a happy hold upon his mind. The instructions and holy example of his father operated as a constant check upon his passions; and after he became a Christian, he has often said to his friends: 'I can never praise God sufficiently for a religious education: it restrained me from vice, and kept me from ruin.' But during his stay in Russia, though he often felt the unsatisfying nature of worldly pleasures, he remained a stranger to the power of religion. He left St. Petersburg in 1807, and soon after his arrival in England, his venerable father died; a circumstance which is believed to have tended very powerfully to recal him to a sense of the importance of religion. He now read the Scriptures with real solicitude, and sought after truth like a man in earnest.

A beloved sister still recollects with what emotion he one day said to her, "What good thing must I do, that I may inherit eternal life?" She instantly replied, in the language of the Saviour, "This is the work of God, that ye believe on him whom he hath sent." He paused, and meditated, and appeared astonished at the simplicity of the plan of salvation: and from this period, he gradually embraced the truths and consolations of the Gospel.

In the autumn of 1811, he became a member of the Dissenting church in London, under the pastoral care of the Rev. Dr. Winter, to whom he always expressed a sense of deep obligation. With all the ardour and zeal of his character, he now engaged in the Society for visiting and relieving the sick poor, connected with that church; and the habit of relieving the poor, and praying with the sick and the dying, thus acquired, no doubt laid the basis of those more extensive exertions on behalf of the guilty and the miserable, which distinguished the latter years of his life.

In the year 1815, he became a member of the Society, then just formed, for the Improvement of Prison Discipline, and the Reformation of Juvenile Offenders. The first object of that Society was, to discover the causes of the alarming increase of juvenile delinquency, with a view to suggest some means of checking the evil; for which purpose, a personal investigation of the cases of youthful offenders became necessary. Accordingly, every prison of the metropolis was visited once or twice a week during a very considerable period; and the case of every culprit under a certain age, was searched out in all its details. The parentage of the offender, his means of honest subsistence, what education he had received, the apparent

origin of his delinquency, the length of time he had been in the commission of crime, his accomplices, places of resort, and moral behaviour since imprisonment, were all carefully elicited; and the information thus obtained, formed an invaluable mass of evidence, on which the future plans and recommendations of the Society were founded. In the prosecution of these inquiries, many instances came to the knowledge of the visitors, of lads whose cases called for benevolent interference; and a very considerable number have been ultimately restored to the community, by what may be called a collateral effect of these prison visits, their ulterior object being rather the prevention of crime by attacking the growing evil in its source, and the reformation of prison discipline. Mr. Venning, during his residence in England, was one of the most indefatigable and persevering in these benevolent investigations. Much of his time was spent in visiting the prisons of the metropolis; and he availed himself of his access to their wretched inmates, to impart religious instruction, when he could administer no other solace to the offender. One singularly happy instance of success in these labours, which greatly encouraged him, is related in this Memoir.

‘ In one of the visits to the Prison in Cold Bath Fields, he perceived amid the culprits, a fine lad of engaging manners and prepossessing countenance. Being struck with his appearance, he inquired particularly into his case, and found, after the most minute investigation, that he was imprisoned for the first offence. Anxious to snatch this juvenile offender from the jaws of ruin, he paid particular attention to him, giving him instruction, watching his conduct, and looking for marks of contrition. In this he happily succeeded, and the lad was afterwards placed with a respectable tradesman in the Metropolis. His conduct with his master, has invariably proved that Mr. Venning was not mistaken. During his last stay at St. Petersburg, he received a letter from this youth, expressing all the feelings of a grateful heart to his benefactor and deliverer. The circumstance operated on Mr. Venning's mind in the most powerful manner, and so encouraged him, that when he was once inviting a young gentleman to engage in the same benevolent labours, he said to him, “ Only succeed in reclaiming one offender, and it will make you a *prison man* for life.” ’

In May 1817, Mr. Venning returned to St. Petersburg, partly and ostensibly, we believe, for commercial purposes, but having chiefly in view those higher objects which now occupied the supreme place in his regard. When formerly a resident in that gay capital, he had mixed in the circles of fashion and dissipation, and he wished for an opportunity of shewing, in the face of his former associates, that he was “ not ashamed of the Gospel of Christ,” and,

it might be, of reclaiming some of those friends whom he remembered with painful interest, from thoughtlessness and infidelity. Ten years had not effaced the recollections which attached him to a country where he had passed the first years of manhood; and what strengthened the impulse he felt to return for a short time, was, his desire to carry into operation there, if possible, the philanthropic plans of the Society in England. He had for a fellow passenger the Rev. Edward Stallybrass, going out as a missionary to the Mongolian tribes in Siberia.

Various circumstances conspired to protract his stay in Russia, beyond his original intention.

‘One reason was, the cordial reception which he met with from a near relative, whose mind he was most happy to find encreasingly open to those great truths which he himself had received. Another was, the greatly improved state of religious society in St. Petersburg. A third in connexion with this, was the enlarged opening which he there perceived for all plans of promoting religion, through the wonderful exertions of the Bible Society, and the fourth was, the opportunity of active usefulness which he found in his favourite employment of visiting prisons, both in the metropolis and in other parts of the Empire.’

Mr. Venning met with the warmest encouragement from his Excellency Prince Galitzin; and on receiving his assurances of favour and support, he resolved to decline all commercial business, and even to avoid the appearance of it by not attending the exchange, in order that he might devote himself entirely to his philanthropic plans, and ‘think of nothing besides ‘prisons.’ When the Imperial Court removed for a season to Moscow in the beginning of 1818, Prince Galitzin invited Mr. Venning thither, to explore the prisons of that city, with which he readily complied. He was there introduced to the Princess Mestchersky, who entered most cordially into his views, accompanied him in his first visit to the prisons of Moscow, and remained his warm supporter in all his benevolent labours. She also translated into Russ, the memorial drawn up by Mr. Venning on the subject of prison discipline, together with the plan of a proposed society for the care of prisons in the Russian capital, which were laid before the Emperor by Prince Galitzin, and obtained the Imperial sanction. A letter from Mr. Venning to Sam. Hoare, jun. Esq. the chairman of the Prison Discipline Society, dated St. Petersburg, Oct. 15, N.S. 1819, announces the first General Meeting of the Society for the Care of Prisons, at the residence of its President Prince Galitzin.

‘The day of our meeting,’ he says, ‘was very remarkable, it being

that day six years that the French were driven out of Moscow. The apartment in which we sat, was hung round with the portraits of the most distinguished characters of the country, both statesmen and generals; among whom I observed the brave Field-Marshal Kutusoff, whose amiable daughter, Mrs. Tolstoy, will, I expect, soon prove a second Mrs. Fry.

The Metropolitan of Novorogod and St. Petersburg, the Archbishop of Twer, and their Excellencies Count Lieven and Baron Vittinghoff, were appointed Vice Presidents of the Gentlemen's Committee; and her Excellency, Mrs. Kazadavloff, widow of the late Minister of State for the Interior, President of the Ladies' Committee. Mr. Venning thus concludes the letter containing the account of the General Meeting.

'All the members were divided into Sub-committees of Inspection, &c. All were anxious to be employed in some way or other in this benevolent work; and the truly pious Mrs Kazadavloff actually engaged me with tears in her eyes to go with her into the prisons, where, she says, with the blessing of God, she will endeavour to do some good. The prospect of being so benevolently employed, has cheered her spirits, which had been greatly depressed by the decease of her late husband.'

'The ship is just come, which I suppose has brought the tablet of the likeness of Howard for the Emperor. I have now made up my mind to pass this winter in Russia, as it bids fair to be the most active and the most happy of my life.'

Mrs. Kazadavloff died the year following, on the birth-day of her husband, according to her wish and presentiment that she should expire on that day.

Mr. Venning next turned his attention to the state of the prisons at Cronstadt, and having received his Imperial Majesty's sanction, he took the first opportunity of proceeding to that place. In July 1820, an auxiliary Prison Committee was established there.

'The large and elegant hall,' Mr. Venning writes, 'in which we met, was at the appointed hour filled with naval officers; and the orchestra contained companies of sailors, who were permitted to come, *being all members of the Cronstadt Bible Society*—a circumstance which to my mind rendered their appearance peculiarly pleasing.'

'The Clergy of Cronstadt were also there, and when the service according to the Greek Church had been performed, the Admiral (Korabka) rose, and read an admirable letter from Prince Galitzin on the prison subject, in which the beloved Monarch's pleasure was declared relative to this Committee. After the letter was read, the Admiral delivered an appropriate speech, in which he enlarged on the usefulness of such an institution; and, as a stimulus to action, he adverted to the indefatigable labours of the illustrious Howard, whose benevolent career

was ended by death at Cherson. By this speech you will perceive that the glorious example of Howard still continues to animate a grateful nation, which seems to seek occasions to do justice to the memory of that great man..... After the meeting, we dined with several of the members under the hospitable roof of Mr. Berlofsky, with whom we resided. He is the Treasurer of the Bible Society in Cronstadt; and wherever we find a true friend of that kindred Institution, we are sure to find a *prison-man*. I must mention that the Russian Bible Society has resolved to supply the Prison Society with Bibles and Testaments for the use of the prisoners, *gratis*. When we had dined, we all visited the Naval Hospital. It occurred to me that the sick were not supplied with the Scriptures, and I proposed that we should take with us a good supply of the Four Gospels and the Acts, printed in the Slavonian and Modern Russ. Accordingly, Dr. Pinkerton and I supplied every ward through which we passed, being in all fifty-eight. Here also I distributed the remainder of my tracts. By this plan, 1217 sick men were furnished with the means of obtaining everlasting life. The poor fellows were soon observed to assemble together in groupes, and to press on one another to hear the word of God—some of them with a tract, and others with a Testament, reading aloud to those who rejoiced to hear the great truths of the Gospel. We also visited the Lying-in Hospital, and another for unfortunate women, and supplied them with the Holy Scriptures. It would have cheered your heart to have been with us.

‘The Emperor purposes to return to his capital from Warsaw next October, when the plan of the new prison that has been drawn under my direction, will be laid before him, which, if his Majesty approves, will be carried into execution without delay. Thus, my dear friend, the Divine blessing seems to attend every step we take in our heavenly work. I am now on the eve of my departure from Russia. This morning I called on the dear Prince Galitzin, to take leave of him, and to thank him for all his kindness.’

In pursuance of this resolution, on the 6th of August 1820, Mr. Venning sailed for Copenhagen on his return to his native land, in the American Brig *George*; his intention being to visit the prisons and hospitals in that capital, and, if practicable, to establish a Prison Society there. For this purpose, he was furnished with letters of introduction from Prince Galitzin to powerful individuals in Denmark. But, on the fifth day, the ship in which he had embarked, struck on a reef of rocks called *Roth Scar*, in the Gulf of Finland. After every attempt had been made in vain to get her off, the crew were obliged to take to the boats, and they were picked up at last by a Bremen vessel bound for Cronstadt. Here Mr. Venning was taken seriously ill, and, after losing his passage to Copenhagen in another vessel, was ultimately compelled to return to St. Petersburg. ‘Thus,’ said his illustrious friend Prince Galitzin, in an address to the Prison Committee at the annual meeting subsequent to his death,

' the Almighty disposer of events ordained that he should lay down the frail tabernacle of his body here, in order to be clothed with an eternal one not made with hands—that he should here finish his earthly career, in order to commence another in our Father's kingdom which is on high.'

During the whole Autumn, Mr. Venning was looking out for a fit opportunity to depart; but adverse winds compelled him to remain in Russia. About three weeks before his death, he went as usual to the prison, accompanied with another member of the Visiting Committee. At this time, there was a male prisoner lying dangerously ill of typhus fever. Both the visitors caught the disorder. Mr. Venning's companion was first seized, and was at one time given over by the physicians; but he recovered, and is still actively engaged in his benevolent labours. Mr. Venning's complaint began with a cold; it rapidly increased; and on the 22nd of January 1821, he expired, in the presence of Dr. Paterson and some other Christian friends. On the following Saturday, his remains were committed to the grave; and among those who assembled to pay their last tribute to his memory, were Prince Galitzin and several other Russian noblemen, the British Ambassador, Sir Charles Bagott, with his suite, and all the members of the Prison Committee. A simple monument, at the suggestion of Prince Galitzin, is erected over his remains, presenting, on the principal side, a bas-relief, in which Mr. Venning is represented entering a prison with a Bible in his hand: under it, in Russ and English, are the following passages from Scripture: "I was sick and ye visited me: I was in prison and ye came unto me."—"And I heard a voice from Heaven saying unto me, Write, Blessed are the dead," &c. On the reverse side, in Russ only, is the following inscription.

' The Society of St. Petersburg for the Improvement of Prisons, have raised this monument to the memory of their beloved co-labourer, Walter Venning, co-patriot (countryman?) of Howard, and founder of the Prison Institutions of this country. He was born in Nov. 1781, and died in the Lord Jesus Christ, on the 10th of January 1821.'

It is not a little remarkable, that 'while,' as the illustrious President remarked, 'Russia has to shew near one frontier the ashes of his countryman,' who fell a victim to his philanthropy, at another extremity of that vast empire, this simple memorial records the labours of 'a Second Howard,' cut off in the prime of life and the midst of usefulness, by a similar dispensation of Providence. These are the men who illustrate the Christian character, and endear to foreign nations the English name.

A portrait of Mr. Venning, and a view of his monument, are annexed to the present Memoir; but we regret that by this means the price of the Tract should have been rendered somewhat exorbitant. Of the Memoir itself, we cannot say much. Mr. Knill appears to have laboured under some disadvantages in writing it, and we are under obligations to him for what he has presented to us. But we should have been glad of more details in the place of some of the reflections; and these, we should have thought, might have been obtained from Dr. Paterson or some of his more intimate fellow-labourers. A greater distinctness, too, might have been given to the outlines of his character. These were, if we mistake not, a singular meekness and even diffidence, not perhaps altogether natural to him, for he was of a warm and enthusiastic temper, but the result of Christian humility and self-government; combined with an undeviating firmness and perseverance in prosecuting his public undertakings. 'No prospect of personal danger,' as the Committee of the Prison Discipline Society remark, 'no consideration of personal ease, could induce him to relax in his noble efforts.' In an extract which Mr. Knill says, not very judiciously that he would have written in letters of gold, we find this excellent man complaining of his habitual slothfulness, and his too great fondness for luxurious living. Such confessions indicate both the tenderness of his conscience, and the high standard which he had set before him; since nothing was more conspicuous than his constant activity in doing good, his steadiness, and his self-denial. 'He sacrificed health, interest, comfort, and society, to encounter vice, misery, disease, and even death.' But no trait was more conspicuous in his character than the tenderness of his compassion. While he displayed no small degree of inflexibility in his adherence to the principles of his conduct, his heart was alive to the softest appeals of human misery; 'nor would he spare any effort to reform the vicious or befriend the forsaken.' One short extract from his private papers, will shew both what was the main-spring of his actions, and what was the model which he proposed for his own imitation. It occurs in the shape of a meditation on that passage in the xith. of John: "Jesus saith unto his disciples, let us go into Judea. His disciples say unto him, Master, the Jews of late sought to stone thee, and goest thou thither again?"

'May I shew the like intrepidity of soul in his service, taking all opportunities of performing the duties of life while the season of it lasts. Then, when the night of death comes, it will close my eyes in peaceful slumbers, till the awful realities of the resurrection burst upon me, and Christ shall take all his faithful servants unto himself for ever.'

Young has finely said :

‘Talk they of morals? O thou bleeding Love,
The grand morality is love of Thee.’

As truly may it be said, true orthodoxy consists in nothing more than in conformity to the Divine exemplar. The highest designation we can bestow on the subject of these Memoirs, is this: he was a follower of Christ.

Art. VI. *On the best Methods of promoting an effective Union among Congregational Churches, without infringing on their Independence.* A Discourse delivered at a Monthly Association of Protestant Dissenting Ministers. By John Morison. 8vo. pp. 58. Price 1s. 6d. London. 1822.

WE took occasion, in our notice of Mr. James's "Church-member's Guide," to throw out some remarks on the subject of a more visible union among congregational churches, to which Mr. Morison has done us, we find, the honour to refer. It has given us high satisfaction to find the subject much more fully and advantageously treated in this very able discourse. The spirit which it breathes, is so truly catholic, so completely the opposite of a sectarian party-spirit, and its strain is so thoroughly practical, that it can scarcely fail to do much good, even should it fail to give rise to any immediate attempt to follow out the Author's suggestions. The 'union' for which he pleads, has long been acknowledged to be a desirable, though regarded by many as a somewhat Utopian measure. Schemes of union have been brought forward by well-meaning projectors, and have met with no support; which has induced some persons to treat the object itself as visionary and impracticable. But projects of union, which rest on rules and regulations, are something like the treaties of peace which have so often settled and resettled the state of Europe; they last only till it suits either party to find a pretext for breaking them. Union cannot be the result of any scheme; it can be brought about only by the recognition of common principles; and it is the distinguishing recommendation of Mr. Morison's sermon, that it has for its object, to explain and assert those principles which, if generally understood and recognised by Congregationalists, would infallibly unite the Body much more closely than any nicely constructed scheme that could be devised.

* Could the Writer,' says Mr. M., 'for a moment imagine that congregational principles do not provide for a more harmonious adjustment of churches than at present exists, he might be tempted, for the first time in his life, to question their scriptural origin. Until,

however, the actual resources of the system are fairly tried and found wanting, he will console himself with the thought, that it is really efficient, but that its application is, in a mournful degree, defective. If the plan of government which obtains within the bosom of a strictly congregational church, be the most adapted, in the opinion of its advocates, to promote the ends of local Christian fellowship, it must be, upon the supposition that their preference is well-founded, the best adapted also to bring together into harmonious concert all the churches of the same general order; unless it can be proved, that those principles which unite and harmonize on the small scale, tend to anarchy and disaffection on the large.

The practice of Dissenting Churches is confessedly defective and exceptionable in these respects; yet, if it can be shewn that our principles are not responsible for the apparent defects of the system, but that those principles, if consistently acted up to, would correct all that is defective in the practice, the vindication of our Congregational polity will be complete. Christianity itself can be in no other way disengaged from the objections which have been brought against it, founded on the practices of many who have professed the religion of Christ.

A preliminary inquiry here seems to present itself. How has it come to pass, that the want of union and combination which is complained of, is found to exist in a body so much agreeing in doctrine, and exhibiting, even as to outward modes, so near an approach to uniformity? It is not that Orthodox Dissenters differ among themselves more widely than the ministers of more compactly organized religious communities, or that there is any backwardness on the part of Independent churches to associate for local or specific objects. Whence, then, does the evil originate?

The history of the English Dissenters will supply, perhaps, the best explanation of their present ecclesiastical aspect. The first Nonconformists, with the exception of the Brownists, were for the most part Presbyterians. The Presbyterian form of Church-government provides for the most complete visible unity of the body, and is adapted to secure an effective co-operation of all its members. But it is long since the English Presbyterians have parted with every thing but the name. The sect which once was powerful enough to contend for ascendancy with Episcopacy itself, which numbered a large portion of the nobility and gentry among its supporters, and long comprised by far the most respectable and numerous body of Dissenters, has dwindled down into the fleshless skeleton of a party, from which not merely the glory has departed, but the conservative principle of life; and except where it has been raised anew to fearful energy by the vampire spirit of Socinianism, it is kept only by endowments and trust-deeds from mouldering into dust.

Into the causes of this decline, it would be foreign from our present purpose to enter; but it is matter of historical fact, that a total disregard of discipline preceded the corruption of doctrine, which spread like a leaven through the denomination. And so far are we from regretting that Dissent does not provide for the perpetuation of its forms after the spirit has departed, that we consider this as no small recommendation of the constitution of Dissenting communities,—as a proof of their being in this respect assimilated to the primitive churches; and we are disposed to deprecate all testamentary endowments, because they tend to impart a factitious perpetuity to a non-efficient ministry, by embalming, as it were, bodies exanimate and naturally tending to decay. Had the church at Laodicea been established, it would probably have retained the form of orthodoxy somewhat longer, and would doubtless have survived the utter extinction of Christian zeal, remaining venerable for its antiquity and Apostolic origin, when it had no other claim to veneration. But the lamp was removed out of its place.

In the mean time, while the Presbyterian churches were undergoing a moral dilapidation, Christianity was reviving in this country in other forms, and the principles of Congregational church-government were gaining ground, and proving their efficiency. Many of the old Presbyterian churches have gradually become Independent in their constitution, so that the extinction of English Presbyterianism has been, in part, the effect of a substitution rather than a numerical decrease. The principles of what have been called Independent churches have, in many cases, been imperceptibly, and as it were necessarily adopted, in practice rather than in theory. The change has not been wrought by dint of controversy, for, except with Episcopalianism, there has been none. Presbyterianism has found of late no advocates in this country; it seems to have become a thing wholly obsolete, to be regarded as quite foreign from the English soil. Nay, the very meaning of the term Presbyterian has undergone a conventional change; and while very few now use it in the old sense of puritan, to which *Methodist* has so generally succeeded, it has unhappily become almost a synonyme in England for Socinian.*

For some time after the demolition of the Presbyterian polity in this country, the London ministers constituted a sort of tacitly acknowledged Board of Direction or Court of Appeal. A London pulpit was preferment: it was to the country places as Lambeth to Landaff. In every movement, the London Boards took the lead; the London Dissenting ministers addressed the

* The Scotch Presbyterians are, of course, not included in this remark.

Throne; through their hands passed the exhibitions of the benevolent funds and the *regium donum*; and as they were a centre of communication, they gave a sort of visible unity to the body ecclesiastical. It is not our present business to inquire, how far the influence and authority of the London ministers were beneficially or wisely exercised. As these had grown, however, out of circumstances, rather than out of any system, and rested less on suffrage than on sufferance, weight of personal character could alone secure the continued homage and deference of their brethren. Various circumstances conspired to break up this metropolitan presidency. Jealousies were excited by supposed attempts at dictation; while the interests of orthodoxy were supposed to be not very watchfully guarded by the London body. Alarms on this head were unequivocally expressed in 1730, by the ministers and gentlemen who associated themselves in what was afterwards called, from the place of meeting, the King's Head Society: their avowed object was, to counteract the effects of a too exclusive attention, on the part of the London ministers, to literary qualifications in candidates for the Dissenting ministry. Divisions ensued; and political animosities gave a death-blow to any thing like harmonious cooperation among the ministers, while they too often proved the bane of spirituality also. Those, however, who slander the Dissenting ministers as being all republicans, Americans, Whigs, and what not, can know little of the state of things in London at the period referred to, when the highest Tories in the kingdom, the most loyal of the loyal, were to be found among the Dissenting ministers of the metropolis. Nor should it be forgotten, how, in the year 1773, when the Dissenters petitioned to be relieved from subscription to the thirty five or thirty six articles of the thirty nine, to which their preachers were still required to sign their assent, seventeen London ministers were found to unite in petitioning the House of Lords to refuse that relief to their brethren; so jealous were those right loyal and sapient gentlemen, of any thing which savoured of greater liberty, or looked like ecclesiastical innovation. The political feuds excited, first by the American, and then by the French Revolution, have long passed away; but other circumstances have affected the prosperity of the Dissenting churches in London. Among these, we may reckon the changes in the social habits, which have converted the city into a vast counting-house, from which, after change-hours, the sons of commerce diverge in a thousand directions to their homes in the surrounding hamlets; thus leaving London itself half depopulated. This circumstance has necessarily thinned both its churches and its meeting-houses, has cut asunder all the ties of civic-

and rendered London itself one of the least eligible stations for a pastor. There are exceptions, but most of the leading congregations have long exhibited a melancholy decline, and are almost as thinly attended as the churches.

The progress of Dissent in the country has been, on the contrary, noiseless, but steady and certain, keeping pace with the times, and receiving in some measure its character from them. The astonishing revival of religion in this country, which attended the labours of Whitfield and his immediate coadjutors, produced in the Dissenting community, effects not less striking than have since appeared in the Church of England. Whitfield was no friend to the principles of congregational church-government; but he cared little about the matter. He was forced to take his stand on the principles of Dissent; and the best portion of his followers have long since fallen into the ranks of Nonconformity. As to the system of private chapels, which, professing to exclude popular management, proceeds on the principle of catering for the popular taste, and humouring the popular whim, which would substitute mere lecturers for pastors, trustees for deacons, seat-holders for church-members, and admission tickets for moral character,—it has been overruled as the means of supporting in some localities the preaching of the Gospel; but it is an excrescence of the times, which will, we trust, be absorbed by and by, as better principles diffuse themselves, and as the Dissenting body acquires consolidation and cohesion.

The Congregational Dissenters of the present day, we are disposed then to regard as a mixed race,—the representatives, rather than the descendants of the orthodox Dissenters of other days, consisting for the most part of those who are Dissenters from a preference of an evangelical ministry, and on the broad principles of religious liberty, rather than from a preference for any mode of Church-government. This will account for the apparent want of unity. There is scarcely any *esprit de corps* left among us, no hereditary attachment to modes or tenets ecclesiastical, no jealousy for the honour of our churches: all this has passed away. And hence our enemies are apt to speak of us as a rope of sand; yet, on some occasions, the sands have been found capable of opposing a barrier to encroachment, more effectual than the compactest rocks.

We are not regretting the decay of party-spirit among Dissenters, when we breathe a wish for a closer union. We admit that the absence of it is more external and formal than real. A greater unanimity of doctrine than prevails among the Congregational Dissenters of this kingdom, is never likely to be realized on earth; nor is it necessary. Their mode of worship

is almost as uniform as if it were settled by a rubric or by an Act of Parliament. On all great occasions, an impulse given to the body circulates through all its extremities. But still, we are very far from agreeing with those who think that nothing beyond this is either desirable or practicable, since both the New Testament records, and the expediency of the thing, seem to require in a body of Christians thus essentially agreeing, a more intimate correspondence and a more public recognition of their common faith.

It may appear almost trifling to remark, though the circumstance has not been unproductive of some practical inconvenience, that the Orthodox Dissenters of England are the only religious body in Christendom, who are without an avowed concrete appellative. Independent, besides its being a doubtful and exceptionable term, does not, in common usage, include the Baptists. Dissenter has become an unmeaning term from its indefinite application. Nonconformist has become almost obsolete. Congregationalist is an uncouth word, though a useful one, and is in very partial use. Baptist and Pædobaptist are terms of division, not of comprehension; and the latter describes the practice alike of conformists and non-conformists. But, who does not know the magic which lies in such a simple concrete word as *Church*, when coupled with a pronoun possessive? It has the force of a thousand arguments. Who can calculate its influence on the mind of the Papist, for instance? For, as one of our poets sings,

‘ Like him, how many, could we make the search,
Who, while they hate the Gospel, love the Church!’

Nor is this the only word which has the effect of binding up and bonding men together in religious fellowship. The Quakers, while they do not disown that ill-chosen designation, have a name for themselves, which carries in it an appeal to every member of the Society of Friends. The Moravians well support the name which they have appropriated as the Church of the United Brethren. The Wesleyan Methodists are almost as compact a body as the Jesuits. And then, on the other side of the Tweed, Presbyterianism, existing, till of late, under the threefold division of the Church, the Burghers, and the Antiburghers, preserved in each of its modifications, the same character of ecclesiastical unity. ‘The scales of Leviathan,’ says Luther, ‘are linked together; shall not the Lord’s followers be one in him?’ What hinders that the Calvinistic churches of Great Britain, holding the same faith, and constituted on the same principles, should unite in the mutual recognition of each other as belonging to one body? We attach no

other importance to a common name, than as it may embody this idea, and serve to keep alive the genuine feeling which belongs to it.

But the union which we desire to see realized among Dissenting communities, is not such as should consist merely in a common name. This has been mistaken for union; it has been substituted for it. We wish to see the principle of mutual recognition carried out much further into practice. There are already in operation, as Mr. Morison justly remarks, the means of effecting this, which require only to be more 'vigorously plied,' or more consistently followed up. We have common objects which might be rallying points, though hitherto they have not been made subservient to such a union. We have county associations which have done incalculable good, and which require only to be made general, to be in some respects more effectively regulated, and to be in connexion and correspondence with each other, in order to realize a complete congregational union. We have, in each large section of the Dissenting community, a Missionary Society, which is, in a sense, representative of the whole body. The London Missionary Society, it is true, did not originate, like the Baptist Missionary Society, with Congregational Dissenters. To the eternal disgrace of the regular, orthodox, and most reverend Dissenting prelates of the reign of George the Third, they looked coldly on during the first movements of what they deemed a visionary zeal, and left the work to be driven on by irregulars. The stigma which lay on the character of certain active promoters of the mission, who have long ceased to be connected with the Society, had the effect of repelling some persons from the association; while its mixed ecclesiastical character was, no doubt, a great stumbling-block to a larger number. Had the regular Independents proceeded at this time to take up the cause of Missions, and to organise a new society that should be free from such objections, then, their dissatisfaction would have looked less like an apology for their supineness. But too many of them contented themselves with passing by "on the other side." The consequence was, the Society proceeded through evil report and good report, through blunders and successes, while those who wondered, and blamed, and prognosticated, saw themselves left unheeded behind: the vessel was launched, and floated, and the heavy craft were left stranded by the receding tide. Those good men (for we are speaking of those who were good men, and wise men too in their closets) failed to perceive the signs of the times. This was their error, rather than their fault; but

they were to blame for their inaction. Had they reasoned and felt like good old Thomas Scott, they would have seen it to be their bounden duty at least to do something. But they sat still, and smoked their pipes, and talked of the good old times, while their churches dwindled away under their hands. They are gone, however, most of them—gone to heaven. In the mean time, as the Society advanced, it attracted to itself more and more support from the old Dissenters. And not only within that Society, but out of it, a modifying and harmonizing process has been going on, equally beneficial in its effects on the old and the new Dissenters. Young zeal and old orthodoxy have to a certain extent embraced each other. The irregular have become more orderly, and the regular more active. And, though it is a bold and romantic supposition, it is just conceivable, so mighty is the influence of the times, that, were he yet alive, we might have Thomas Towle himself preaching a Missionary Sermon from the pulpit of Surrey Chapel. We have no doubt that Rowland would give his permission. He has been a great schismatic in his day, and a mortal foe to the old Dissenters. He has been known to say, that he knew no difference between a Board and a Bench, except that a Bench has legs, and a Board has none. Nevertheless, he has either lived down or lived out all his opponents, and thinks now about heaven more than about Church-government. His teeth are shed, but there is still left the majesty of eye and of mane.

We find ourselves in a sadly garrulous mood. We were speaking of Missionary Societies in connexion with the subject of Congregational Union. Mr. Morison says :

‘ With all my liberality towards other denominations, (and I would yield to none in this quality,) I hope to see the day when there shall emanate from our churches, *in their associated capacity*, a congregational mission to the heathen: for, if our sentiments have done aught for the benefit of mankind at home, they must be equally adapted to this end abroad; unless it can be proved, that they are scriptural in Britain, and the opposite in Africa or in the South Seas. The current observation that we are not to teach the heathen particular forms of Church-government, appears to me, if it carries any weight at all, to militate equally against instruction on this head at home. Every reflecting man must see, that even the converted heathen must experience a much greater difficulty in attaining to correct views of Church-government, if left without advice, than they would do in attaining to right views of the way of salvation under different circumstances: in both cases, I suppose them to be in possession of the Scriptures. But, if the commission of our Lord runs thus—“*Teaching them to observe all things whatsoever I have commanded you,*” it must be a dangerous policy to attempt the amendment of his institution.’

Mr. Morison is speaking as an Independent, or, if we may not use that term, we must say, a Pædobaptist congregationalist; for the Baptist Missionary Society does not lie open to his remark. Now, agreeing with him as to his general views, we yet differ from him in the wish he expresses, so far as regards the formation of another Society distinct from those already in operation; first, because it would necessarily involve a schism; and next, because the London Missionary Society is, to all intents and purposes, a Congregational mission; and what is wanting to make it answer in all respects to Mr. Morison's idea, will be silently effected by time. Those who support it, must direct it; and the reversion is secure, if Dissenters are found true to themselves and to their Master.

Our academies form another common object, which might be made a means of cementing the desired union. We are not suggesting that it would be either desirable or possible to subject them to a common direction or jurisdiction, or to maintain them from a common fund. This would only multiply abuses, and destroy a beneficial competition. But we see no reason why they should be viewed in any other light than as different branches of the same system; as sister institutions interested in each other's respectability and success; inasmuch as the character and complexion of the Dissenting ministry will be taken from them collectively; and it will be impossible to separate the influence of any one from that exerted by the others, by any analysis of that state of society to the formation of which they shall jointly have contributed. We know that they have not always been regarded in this light. Different little jealous, intriguing parties have been gathered round these institutions, who have considered it to be for the honour of the cause on which they have bestowed their august patronage, that it should keep as much light and sunshine off as possible from every rival institution. It is surprising, how one narrow-souled individual, whimsically elevated by circumstances to an upper station in society, shall be able to infect or inoculate with his spirit a large circle. It is not the only case in which the power of a weak mind over strong ones, is shewn to be, sometimes, much greater than that of a strong mind over weak ones. The leaders of little parties, must needs have little minds; they must be men whose scope of thought can embrace only the section of a great object. The sagacity of instinct leads them to draw round themselves a party, as the only element in which they could keep alive their importance. Reduce them to individuals, and they are lost. Little parties have ever been the bane of great interests, in the State and in the Church. The

rivalry they foster, is not like the generous emulation of nations, but more resembles the petty wars of provinces. The competition of great minds, becomes envy or intolerance in little ones. Hence it is that the Churchman, if he be a good man, feels more nobly, more expansively than the member of a narrow sect. He looks further back, and further round, and further forward than the Dissenter. He feels in alliance with a larger assemblage of the great and of the good; and though there is some delusion in his views, it is a glorious delusion. His party is a national one, in comparison with which a sect, much more the section of a sect, must seem indeed a small and narrow party. Now, how are Dissenters to rise to this feeling? Not by contracting their views of the kingdom of Christ, and muttering to themselves, "Not many wise, not many noble are called." Not by arguing against the Churchman's notions of the Church, though that argument has its use in its proper place. Not by satisfying themselves with the prosperity of their particular denomination, or church, or academy, or it may be some religious hobby. But first, let us, as far and as fast as may be, break up our little parties into great ones, and realize by a union and consolidation of the collective body, the extent of the party to which we are, by preference and by principle, more immediately attached. And then we shall better be able to think of that one distinct united body of Christians, as a visible part, and a part only, of the general assembly of believing men, the holy Catholic Church. We can belong in fact to that whole, only by belonging to a part: we can feel that we belong to the whole, only by feeling ourselves united with a part. We are sure, quite sure, and could adduce a thousand venerable names to illustrate the assertion, that the Dissenter who, while his spirit spurns the confines of a sect, would, if called to it, lay down his life for his principles as a Dissenter, and would cut off his right hand before he would compliment them away as unimportant,—he is the man most likely to think with candour of those who differ from him, and to unite in Christian charity with good men of widely varying communions.

We ought not to pass over, perhaps, the subject of our civil rights, a common interest in which has been hitherto the most effective means of uniting us. But on this point, we shall touch but slightly, because we are strongly of opinion, that the less any political object is mixed up with an ecclesiastical union, the more likely it is to answer its religious design, and to be permanent. The moment such a union assumed the aspect of a political association, it would commit its spiritual character. This has been the bane of the Red-Cross-Street

Association. It forms a serious objection to the Protestant Association, that, while it seems a religious union, its character is secular, and its aspect angry. The old plan of accredited delegates for the protection specifically of the Civil Rights of Dissenters, was a better one as far as it went: only, by leaving out the country, so far as a direct representation was concerned, and by including the Presbyterians, it suited better with the old times than with the new. With a Socinian chairman, and a Churchman for a secretary, it was not likely to prove very efficient. A standing committee of such a kind, in communication with the ecclesiastical body, would be highly necessary; but then, let not the Union ever lend itself to acts purely secular or political.

For a similar reason, it is far better that charitable funds should be administered by specific societies or committees, than connected with any union of the body. Patronage of all kinds, presentations, nominations, exhibitions, &c. &c., ought to be put quite out of the province of its management. Counties must be left to do their county business; and the formation of new local associations, or the promotion of the strictly religious objects of such associations where they do not exist, would form the chief business of any central, representative committee. A Home mission, or the superintendence of a superior system of itinerant labour, might with advantage be devolved on such an organ of the general body. But we are sketching out a plan which, we fear, is likely to remain among the cherished dreams of imagination. It has been our object, to shew what sort of a congregational union appears to us desirable, and why, and to excite a feeling in favour of the object, rather than to encourage any immature attempt to *manufacture* a union of a body, the parts of which may not as yet be perfectly prepared or disposed to be brought into contact. We have endeavoured to shew what it must not be; not a union for the purpose of ecclesiastical jurisdiction,—an associate synod, or general assembly, or dictatorial conference; not a junta of ministers, a Board for trying cases, or examining trusts, or doing what would be much better done by a solicitor; not a political association, with civil rights and civil injuries ever in its mouth; not a union with large disposable funds, whether for building, or for charitable purposes; nor a court of arches for ecclesiastical offences. We do better, even as we are, than we should do with such an apparatus. But the measures we plead for, are such as should, in the first place, ascertain and consolidate the union that already exists in the congregational body—secure the more public recognition of the essential unity of the body—promote the local means of advancing the association of the

churches—and create a *religious* feeling in favour of the object, on the true and proper ground, that it is connected with our most solemn obligations as disciples of Christ. This is no new doctrine. ‘Dr. Owen has said,’ remarks Mr. Morison, (and he was one of the fathers of Independency,) ‘that

“No church is so independent as it can always, and in all cases, observe the duties it owes unto the Lord Christ and the church catholic, by all those powers which it is able to act in itself distinctly, without conjunction with others. And the church that confines its duty unto the acts of its own assemblies, cuts itself off from the external communion of the church catholic; nor will it be safe for any man to commit the conduct of his soul to such a church.” Whenever our zeal for independency makes us feel as if we had no concern, or but little concern, in the spiritual prosperity of other similar societies; when we congratulate ourselves on the successful ministry, the crowded pews, the ample funds, the general harmony of our own sanctuary, and can at the same time witness, with obvious indifference, a declining, poor, or even dying church, at our very door, this argues a lamentable destitution of a primitive spirit. While we contend that there is nothing in the New Testament to warrant the erection of a national church, composed of so many dioceses, or of so many presbyteries; we at the same time feel satisfied, that there existed among all the apostolic churches, (though complete in themselves, in point of government), an unbroken sympathy of fellowship; such a sympathy as that if “*one member suffered, all the members suffered with it; or, if one member was honoured, all the members rejoiced with it.*” It would be nothing short of an absolute libel upon the spirit and conduct of the first churches, to represent them as societies looking well to the state of religion among themselves, but indifferent to the principles, character, and general circumstances of their brethren—the members of other churches. Is it not palpable to the most cursory examiner of the Epistles, that all the churches felt an entire oneness of interest?—that a common faith, a common order, and a common destiny, operated to the production of a feeling of mutual brotherhood—co-extensive with the limits of the churches? They deeply felt that the reason of the existence of *one* church was, at the same time, the reason of the existence of *every other* church; that there was not one Saviour and one code of discipline at Jerusalem, and another Saviour and another code of discipline at Antioch; that the ends of Christian union could not be secured by a mere harmony *within* the churches, while it did not exist *without* them, in their actings towards each other;—and that the legitimate principles of fellowship among brethren, worshipping in the same place, uniting in the same acts of worship, and surrounding the same communion-board, were unquestionably, in like manner, the principles which, as a magnet, should draw church to church, in the bonds of holy love,—and all to Christ in the exercise of everlasting dependence and adoring gratitude.’ pp. 26—28.

We have said nothing as to such a union’s having the effect

of checking the tendency to strife and division; because, though this has sometimes been made an argument for such a project, we do not see how it could have any such effect *directly*, without being connected with an authority which we should extremely deprecate. Indirectly, it might operate to lessen the frequency of such occurrences. But, if foreign advice is to be sought for, or if foreign interference of a friendly nature is requisite, local associations are the only proper means of adjusting the matter, and an appeal to London or elsewhere would be most mischievous. The frequency of such occurrences, (which is ever on the lips of Episcopalians, notwithstanding that they bear no proportion to tithe-quarrels,) is, we are persuaded, greatly magnified. But, granting the evil to be of a crying nature, the preventive remedies—the case admits of no other—appear to us to be these: education, discipline, and practical preaching. Ignorance and antinomianism have been by far the most fertile sources of these schisms; and in such cases, the evil has often begun with the pulpit. Crude notions on the subject of church-membership have been another cause, connected with very inadequate views of the pastoral office. This was the error of the old Baptists: they flew off from prelacy into a species of ecclesiastical radicalism; and the leaven has not yet spent itself. Boy-ministers have been another occasion of such disturbances: they had not learned Timothy's art of preventing the people, by legitimate means, from despising their youth. Now, a congregational union could not *directly* prevent these things; and we are sure that it ought not to attempt, by authoritative interference with particular churches, to cure them. It was in the plenitude of Apostolic authority, that St. Paul threatened the refractory church at Corinth, "What will ye? Shall I come unto you with a rod, or in love, and in the spirit of meekness?"

Here we must take our leave of the subject, which has already led us a little out of our accustomed track as Reviewers, but the opportunity was not to be resisted. Mr. Morison's sermon, we are glad to find, is out of print. We recommend him to print a second edition in a small and cheap form, with such additions as either these hints or his own maturer reflections may suggest. The sale of his sermon shews that some attention has been excited by it, and the extensive circulation of such sentiments as he has advanced, may do much good.

Art. VII. *Belshazzar*; a dramatic Poem. By the Rev. H. H. Milman, Professor of Poetry in the University of Oxford. 8vo. pp. 162. Price 8s. 6d. London. 1822.

AS we do not wish to retract any of the commendation we have formerly bestowed on Mr. Milman's poetical talents, we must say little about his *Belshazzar*. It is by far the least happily conceived, and the least vigorously executed of his poems, and has, we must confess, altogether failed to interest us. The only incident in the piece, except the appearance of the handwriting, is the seizure of Benina as a bride for the immortal arms of Bel; which reminds the reader too strongly of the situation of Kailyal in the *Curse of Kehama*,—an annihilating comparison. Mr. Milman has evidently trusted chiefly for success to the lyrical parts of the poem, which occupy a very unusual portion of it. The characters are, without an exception, insipid and feeble. *Belshazzar* is represented weak, vain, and childish to an imbecile degree. Daniel makes but one speech, his part being that which is usually assigned to a ghost. *Adonijah* is a brave young fellow—in words, though he suffers the priests to bear off his betrothed bride; but he afterwards summons courage enough to run the priest of Bel through for the offence. *Kalassan* is no character; *Nitocris* is not much better; but *Benina* is really a pert, bold jade who can stand up for herself so well, that one hardly pities her. She is far more of a man than either her father or her lover. She tells the Queen Mother to her face, that she wears

‘ a woman’s form,
But all the cold, relentless pride of man—
Mightiest of queens!—would I might add, most gracious—’

and she takes up the words of his Babylonian majesty in a strange tone of girlish defiance:—

‘ Your gods!
Whom I disdain to honour with my dread.’

One would think that Mr. Milman had taken his idea of this haughty fair one from some servant girl whom he had seen represent a liberty taken with her in the presence of her sweetheart. Really, had we been in *Adonijah*’s case, and heard the young lady say to the priests,

‘ Fierce men! your care is vain;
I will not stoop to fly’—

and, after fetching up a story about having seen Daniel looking upon her, heard her tell her father, that ‘fear and bashful

'shame' were gone,—we should not have thought her any great loss. Appearances are certainly very much against her; and an ill-natured bystander would have thought, the girl has no great objection to be the god's bride, though she makes a modest fuss about it before her lover. But, supposing that it is not all a *fetch* about seeing Daniel, we are still at a loss to know how the 'lip-burning' seer managed to make his appearance just then, so as to be visible only to Benina; and why he should encourage her to go quietly along with the priests, merely for the sake of being frightened by the 'Arvalan' of the poem, and of narrowly escaping with her good name, by means of one of those very timely and fortunate arrivals which saved Miriam, under similar circumstances, in "The Siege of Jerusalem." We expected to find her playing the part of Judith or Kailyal, and making his godship, the *pseudo* Bel, find he had caught a Tartar. But Benina is no such heroine. She lectures Kalassan, indeed, yet, prettily affecting to be ignorant of what she is brought there for; and when he is unexpectedly summoned away from her to attend the monarch, she addresses him in this very provoking style of irony:

' Away!

Thou'lt pardon me my fond solicitude
Impatient of thy lingering.'

To which Kalassan politely replies—whether he takes her meaning or not seems uncertain—

' Fare thee well

Till I return.'

We shall not pursue the ungracious task of pointing out the other obvious defects in the management of the story, but shall try to find some extracts not unworthy of Mr. Milman. The following hymn is sung by old Imlah the Jew, Benina's father.

' God of the Thunder! from whose cloudy seat
The fiery winds of Desolation flow:
Father of Vengeance! that with purple feet,
Like a full wine-press, tread'st the world below.
The embattled armies wait thy sign to slay,
Nor springs the beast of havoc on his prey,
Nor withering Famine walks his blasted way,
Till thou the guilty land hast seal'd for woe.

' God of the Rainbow! at whose gracious sign
The billows of the proud their rage suppress:
Father of Mercies! at one word of thine
An Eden blooms in the waste wilderness!

And fountains sparkle in the arid sands,
 And timbrels ring in maidens' glancing hands,
 And marble cities crown the laughing lands,
 And pillar'd temples rise thy name to bless.

' O'er Judah's land thy thunders broke—oh, Lord!

The chariots rattled o'er her sunken gate,
 Her sons were wasted by the Assyrian sword,
 Even her foes wept to see her fallen state;
 And heaps her ivory palaces became,
 Her Princes wore the captive's garb of shame,
 Her Temple sank amid the smouldering flame,
 For thou didst ride the tempest cloud of fate.

' O'er Judah's land thy rainbow, Lord, shall beam,

And the sad City lift her crownless head;
 And songs shall wake, and dancing footsteps gleam,
 Where broods o'er fallen streets the silence of the dead.
 The sun shall shine on Salem's gilded towers,
 On Carmel's side our maidens cull the flowers,
 To deck, at blushing eve, their bridal bowers,
 And angel feet the glittering Sion tread.

' Thy vengeance gave us to the stranger's hand,
 And Abraham's children were led forth for slaves;

With fetter'd steps we left our pleasant land,
 Envyng our fathers in their peaceful graves.
 The stranger's bread with bitter tears we steep,
 And when our weary eyes should sink to sleep,
 'Neath the mute midnight we steal forth to weep,
 Where the pale willows shade Euphrates' waves.

' The born in sorrow shall bring forth in joy:

Thy mercy, Lord, shall lead thy children home;
 He that went forth a tender yearling boy,
 Yet, ere he die, to Salem's streets shall come.
 And Canaan's vines for us their fruits shall bear,
 And Hermon's bees their honied stores prepare;
 And we shall kneel again in thankful prayer,
 Where, o'er the cherub-seated God, full blaz'd th' irradiate
 dome.' pp. 36—39.

The next best thing in the volume, is the chorus of the procession which is conducting Benina to the Temple: it has much of the Anacreontic spirit.

' PRIESTS WITHIN.

' Hark! what dancing footsteps fall
 Light before the Temple wall?
 Who are ye that seek to pass
 Through the burnish'd gate of brass?

Come ye with the gifts of Kings,
 With the peacock's bright-eyed wings?
 With the myrrh and fragrant spice?
 With the spotless sacrifice?
 With the spoils of conquer'd lands?
 With the works of maidens' hands,
 O'er the glittering loom that run,
 Underneath the orient sun?
 Bring ye pearl, or choicest gem,
 From a plunder'd diadem?
 Ivory wand, or ebony
 From the sable Indian tree?
 Purple from the Tyrian shore;
 Amber cup, or coral store,
 From the branching trees that grow
 Under the salt sea-water's flow?

‘ PRIESTS, WITH BENINA.

‘ With a fairer gift we come
 To the God's majestic home
 Than the pearls the rich shells weep
 In the Erythrean deep.
 All our store of ebony
 Sparkles in her radiant eye.
 Whiter far her spotless skin
 Than the gauzy vestures thin,
 Bleach'd upon the shores of Nile;
 Grows around no palmy isle
 Coral like her swelling lips,
 Whence the gale its sweetness sips,
 That upon the spice-tree blown
 Seems a fragrance all its own;
 Never yet so fair a maid
 On the bridal couch was laid;
 Never form beseem'd so well
 The immortal arms of Bel.

‘ PRIESTS, LEADING HER IN.

‘ Mid the dashing fountains cool,
 In the marble vestibule,
 Where the orange branches play,
 Freshen'd by the silver spray,
 Heaven-led virgin, take thy rest,
 While we bear the silken vest
 And the purple robe of pride
 Meet for Bel's expected bride.

‘ ALL THE PRIESTS.

‘ Bridelike now she stands array'd!
 Welcome, welcome, dark-hair'd maid!

Lead her in, with dancing feet,
Lead her in, with music sweet,
With the cymbals glancing round
And the hautboy's silver sound.
See the golden gates expand,
And the Priests, on either hand,
On their faces prone they fall
Entering the refulgent Hall.
With the tread that suits thy state,
Glowing cheek, and look elate,
With thine high unbending brow,
Sacred maiden, enter thou.' pp. 69—72.

Art. VIII. *Supplementary Pages to the Second Edition of an Introduction to the Critical Study and Knowledge of the Holy Scriptures.*
By Thomas Hartwell Horne, M.A. 8vo. Price 3s. London. 1822.

THESE pages contain all the additions to the third edition of Mr. Horne's Introduction, which admit of being detached, so arranged and printed as to allow of their being inserted in the respective volumes of the former edition to which they belong. The Author accompanies them with the intimation that it is not his intention to make any further additions to the work.

From a multifarious *Addenda*, we can only select a few of the more striking passages. The following illustration of a term occurring in the Book of Acts, which has perplexed commentators, is extracted from Part VI. of Bishop Marsh's Lectures.

' In Acts vi. 9. the sacred historian "speaks of a synagogue at Jerusalem, belonging to a class of persons whom he calls Λιβερτινοι;" (in our version rendered Libertines,) "a term which is evidently the same with the Latin *Libertini*. Now, whatever meaning we affix to this word, (for it is variously explained)—whether we understand emancipated slaves, or the sons of emancipated slaves,—they must have been the slaves, or the sons of slaves, to Roman masters: otherwise the Latin word, *Libertini*, would not apply to them. That among persons of this description there were many at Rome, who professed the Jewish religion, whether slaves of Jewish origin, or proselytes after manumission, is nothing very extraordinary. But that they should have been so numerous at Jerusalem as to have a synagogue in that city, built for their particular use, appears at least to be more than might be expected. Some commentators, therefore, have supposed that the term in question, instead of denoting emancipated Roman slaves, or the sons of such persons, was an adjective belonging to the name of some city or district; while others, on mere conjecture, have proposed to alter the term itself. But the whole difficulty is removed by a passage in the second book of the *Annals* of Tacitus;" from which it appears that the persons, whom that

historian describes as being *libertini generis*, and infected (as he calls it) with foreign,—that is, with Jewish—superstition, were so numerous in the time of the emperor Tiberius, that four thousand of them who were of age to carry arms, were sent to the island of Sardinia; and that all the rest of them were ordered, either to renounce their religion, or to depart from Italy before a day appointed. This statement of Tacitus is confirmed by Suetonius, who relates that Tiberius disposed of the young men among the Jews then at Rome, (under pretence of their serving in the wars,) in provinces of an unhealthy climate; and that he banished from the city all the rest of that nation, or proselytes to that religion, under penalty of being condemned to slavery for life, if they did not comply with his commands. We can now, therefore, account for the number of Libertini in Judæa, at the period of which Luke was speaking, which was about fifteen years after their banishment from Italy.' pp. 742, 43.

Some other additional Biblical illustrations are given from the same source. The *addenda* to the first volume contain also some supplementary remarks on the Evidences of Christianity; they relate chiefly to the objections of infidels. A note at p. 748 refers to Wagenseil and Schoettgen as authorities for the assertion that Joseph was the son, (not the son in law) of Heli. This is in opposition to the explanation of the two genealogies, given by the Author under the head of apparent contradictions, and is, we are persuaded, an erroneous correction.

The account of Manuscripts of the Bible and printed editions, receives some important additions. Mr. Horne has given a new plate, containing fac-similes of a Codex Rescriptus of the Gothic version of St. Paul's Epistles, discovered in the Ambrosian library, and of the Codex Cæsareus of the Book of Genesis at Vienna; likewise a specimen in wood of the Codex Argenteus, in place of the plate given in the second edition. He has availed himself of Mr. Hamilton's Codex Criticus, in some remarks on the Common Version; and has also, we are glad to notice, introduced the excellent observations of Dr. Cook on the design and plan of the Evangelists, which will, we hope, be the means of drawing the attention of his readers to the valuable work from which they are taken.

The *Addenda* to the third volume consist chiefly of oriental illustrations of Scripture terms or allusions, obtained from the recent publications of Dr. Richardson, Mr. Jowett, Mr. Buckingham, Captain Light, and others. This is an exhaustless source; and as the accumulation of materials will be constantly going forward, the best plan the student can adopt, will be, to devote a common-place-book to such extracts, taking care not to be led astray by fanciful illustrations, which throw no new light or beauty on the sacred text. We do not observe that Mr. Horne has availed himself to the extent he might have done, of the labours of Burckhardt.

The observations on 1 John v. 7. have undergone considerable modification in the new edition ; and some of the points before omitted to be noticed, are stated in the addenda. A valuable article inserted in the Quarterly Review, and Part VI. of Marsh's Lectures, have supplied Mr. Horne with more correct information, by which the arguments of Bishop Burgess and Dr. Hales are completely demolished. Nor can any force be allowed to attach to the consideration of the thousand Greek manuscripts uncollated, in some of which, it is argued, that the spurious verse may possibly be found. Were we to allow ourselves to reason, or rather to speculate in this way, we might with equal propriety reserve our opinion of any other spurious reading or corruption of the text. Nay, some material point of doctrine might be conjectured to lay concealed within the rolls of these uncollated manuscripts. This attempt to keep open the controversy, is not less injudicious than futile. The uncertainty and fluctuation attending the form in which the verse appears in the Latin manuscripts, is, in itself, a most suspicious mark of interpolation. 'It is not, therefore,' remarks Bishop Marsh, 'a matter of mere conjecture, that the seventh verse originated in a Latin gloss upon the eighth verse : it is an historical fact, supported by evidence which cannot be resisted.' At the same time, this account of the manner in which it obtained insertion in the text, obviates the supposition that it originated in a wilful interpolation. Augustine's gloss upon the verse, in his treatise *contra Maximinum Arianum*, both shews that the seventh verse was unknown to him, and accounts for its subsequent introduction.

Augustine thus quotes the words of the eighth verse, 'Tres sunt testes, spiritus, et aqua, et sanguis; et tres unum sunt.' He then makes various remarks on the words, spiritus, aqua, sanguis, and proceeds thus: Si vero ea quæ his *significata* sunt velimus inquirere, non absurde occurrit ipsa Trinitas, quæ unus, solus, verus, summus est Deus, Pater et Filius et Spiritus sanctus, de quibus verissime dici potuit, Tres sunt testes, et tres unum sunt: ut nomine spiritûs *significatum* accipiamus Deum Patrem, nomine autem sanguinis Filium, et nomine aquæ Spiritum sanctum.

Mr. Horne has given in an appendix, 'a concise dictionary of the prophetic or symbolic language of the Scriptures,' drawn up from the works of Sir Isaac Newton, Bishop Lowth, William Lowth, Dr. Woodhouse, and other authorities. Yet, some of the explanations are fanciful or gratuitous ; others far from correct ; and though it appears to have cost Mr. Horne considerable pains, we question its utility. In many instances, its direct tendency is to mislead. For instance, *Beast* is said

to signify, 1. a heathen kingdom; 2. wicked, brutish men; (2 Pet. ii. 12.) and 3. the papal anti-christ. (Rev. xiii. 2.) But in the original, the words are different—*ζωα, bruta animalia*, and *το θηριον, fera, bellua*; and the idea meant to be conveyed is different also. Again, under *Bread*, we have a forced and erroneous explanation of Matt. iv. 4, as if the word of God was termed bread; whereas the sense is, "but by every ordinance of God," or, "by whatever he may appoint," as the manna to which the passage in Deuteronomy refers. Under *Brethren*, we have the following note.

* 2. Two brethren, the elder and the younger. The Jew and Gentile. Luke xv. 11—30.

This is not illustrating the symbolic language of Scripture; it is spiritualizing. The most judicious commentators have questioned the propriety of such an exposition. '*Qui putant*,' says Calvin, '*sub primogeniti filii typo Judaicum populum describi, tametsi ratione non carent, mihi tamen videntur non satis ad totum contextum attendere.*' A very common source of the blunders of commentators. Under the word *Cup*, occurs a positive misstatement. Our Saviour did *not* bless the cup, nor does the word *bless* occur in the cited passage. *Garments* is explained, in reference to Rev. iii. 4, to be symbolic of *souls*; and this is but an instance of converting a mere metaphorical expression or simple comparison into a symbol. *White raiment* in the same passage, has been supposed to allude to the custom of investing the priest, on his being found "worthy," with a white robe. This allusion, which greatly heightens the beauty of the passage, is not noticed. *Tares* should not have been given without an explanation of the original word improperly rendered by that term in our Translation. We really think that Mr. Horne would do well to reject this 'dictionary' altogether in his next edition: if not, it will require a most diligent critical revision. We commend his anxiety to make his work as complete and as valuable as he can: but a student may be perplexed with help, and Mr. Horne has in this instance, and in some others, been evidently misled by a deference to great names.

Art. IX. *The Wonders of the Vegetable Kingdom displayed. In a Series of Letters. By the Author of Select Female Biography.* 12mo. pp. 244. Price 7s. London. 1822.

THIS is a very pleasing and elegant introduction to Botanical science, better adapted than any work we have yet seen, to render the study subservient to moral improvement, by en-

larging the mind, and imbuing it with a genuine love of nature. The Author has evidently spared neither time nor labour to render her sketch as complete as possible. The authorities she has chiefly consulted, are, Evelyn's *Sylva*, Curtis's *Botanical Magazine*, Sir James Smith's *Introduction*, Dr. Woodville's *Medical Botany*, Withering's *Systematic Arrangement*, Bonnet, Du Hamel, *Philosophical Transactions*, &c. A sketch of the contents will give our readers a general idea of the work.

' Letter I. Structure of a tree—sap-vessels—secretions. II. Propulsion of sap—colour of leaves in autumn. III. Formation and function of leaves. IV. Insensible perspiration, and absorbent powers of leaves. V. Names and functions of roots. VI. Blossoms and nectaries. VII. Vegetable Calendar—moral improvement derivable from Botany. VIII. Conversation on Botanical studies. IX. Forest trees. X. Adaptation of plants to their places of growth. XI. Pleasures of a country life—corn—flowers. XII. Adaptation of plants to the wants of man. XIII. Vegetable motion. XIV. Dissemination of seed, and process of vegetation.'

The work is written in a pleasing, and, on the whole, unaffected style, and displays much good sense, correct taste, and pious feeling. We wish that initials or plain English names had described the Correspondents, instead of *Lælius* and *Orontes*, *Timoclea* and *Calista*. The taste for this sort of poetical names is quite gone out, and they are apt now to excite nausea. The following remarks on the pleasures of the garden, will shew that the Author is not a mere anatomist of flowers, one whose chief delight consists in classifying them.

' It may be justly questioned whether works of art, however rare and splendid, can yield, for any length of time, the pleasure which is continually excited by the renovation of flowers in the spring, when they come up with the smiling faces of old friends, and seem to look cheerfully on all around. How many feelings and ideas are associated with them! Pure and innocent as themselves, they are the first objects of infantine regard: they offer to the youthful mind a never-failing source of rational enjoyment; they are cheering in old age, and yield a calm and elegant satisfaction, which pleases without agitation, and has a beneficial effect upon the health and mind. The old man, who walks abroad in a fine spring morning, when the air is fresh, and the flowers are opening to the sun, feels his spirits renovated, and his heart expands with joy. The productions of the woods and hedges remind him of those which he has gathered with companions who have perhaps long since departed. Something of melancholy feeling may be connected with the recollection of them; but it is a melancholy which bids fair to render the heart better. He recalls to mind the seasons in which he has seen them bloom and fade around him, and they appear as so many emblems of his own mor-

talities. He may sigh to think that all flesh is but as grass, and the goodliness thereof as a flower of the field; yet they still remind him that as the loveliness of nature is restored by the breath of the vernal season, so shall the dead arise from the winter of the grave to light and immortality. He remembers that there is a country which the sacred writers compare to a garden, watered by the river of life, and producing a tree whose fruit shall never fail; in which the unfading flowers of kindness, benevolence, and piety, transplanted from the bleak and churlish atmosphere of this lower world, where, even now, they bring forth abundant fruits of refreshment and consolation, shall blossom for ever with their beauty undiminished, and their lustre unimpaired.' pp. 77—79.

From the chapter on Forest trees, we shall select another specimen.

' Having seated ourselves beneath the shelter of a group of aged pines, through the branches of which the wind swept with a hollow sound, that seemed like the wild requiem of departed greatness, we fixed our eyes on the view beneath and around us. That view was no other than the beautiful retreats of Hawkstone, diversified with verdant lawns and rugged rocks, bold declivities mantled with extensive woodlands, and dells that seemed the chosen retreats of tranquil dryads. It was almost fearful to look down on the imposing mass of foliage that waved below.

" There the grey smooth trunks
Of ash, or lime, or beech, distinctly shone
Within the twilight of their distant shades :
There, lost behind a rising ground, the wood
Seem'd shrunk and shorten'd to its topmost bough."

' In the distance, a fine group of fir-trees appeared, like dark green pyramids, devoid of motion, bringing to recollection the purpose to which their inflammable qualities were applied by the unhappy Ceres, when seeking the lost object of her affections.

" At Etna's flaming mouth two pitchy pines,
To light her in her search, at length she tines ;
Restless with these, through frosty night she goes,
Nor fears the cutting wind, nor heeds the snows."

' The *pinus sylvestris*, or Scotch fir, frequently produces an imposing effect in woodland scenery, especially when contrasted with others of a different character. Those which we observed from the Castle Rock were beautifully relieved by several graceful varieties of the *betula alba*, or birch-tree, the foliage of which continually plays about with every breath of wind. The bark of this interesting tree is similar to leather in pliancy; and so incorruptible in its nature, that, according to the testimony of Pliny and Plutarch, the books of philosophy and religion, written on it, and deposited in the tomb which contained the body of Numa Pompilius, were discovered at Rome, four hundred years afterwards, in such high preservation, that Petilius, the pretor

undertook to read them by command of the senate. The bark consists of ten or twelve laminae, white and thin, like paper, for which it was used by the ancients. The Norwegians find the bark extremely convenient for the covering of their houses, on which they lay turf of the thickness of two or three inches. The Swedish fishermen make shoes of it; and the Kamschatkadales use it for their hats. The vegetable productions of different countries are uniformly adapted to the wants of the inhabitants. The northern lakes are shaded with large birch-trees; the bark of each is amply sufficient for a single canoe. This valuable tree affords the Laplanders fuel for the fires, which they are obliged to keep to defend themselves from the gnats, when in summer they pitch their tents upon the mountains. When covered with the skin of the rein-deer, the tender leaves and branches of it form their beds. It abounds with resinous matter. If an incision is made in the bark at the rising of the sap, a sweet liquor distils, which is capable of being rendered a pleasant wine. The birch, when in full vigour, generally grows in the form of an inverted pyramid, but varies considerably, according to its age and situation. The most elegant varieties grow in the romantic vale of Slugwy, near Bettws, in North-Wales. The birch furnishes food to many kinds of moths, particularly the beautiful *agaricus muscarius*. There are three species of this elegant tree, the *betula alba*, already noticed, the *alnus*, alder, or owler, and the *nana*, dwarf-birch, found in great perfection on the mountains and wet heaths of Scotland. It is a curious circumstance, that plants which grow on elevated situations, are also generally found in marshes; probably, because the clouds which rest on the summit of mountains keep the air in a moist state, as do also fogs, the clouds of the lower atmosphere, in meadow-land.

The *fraxinus excelsior*, or ash-tree; the Venus of the forest, with light quivering foliage and silver rind, rose gracefully on an opposite bank, elegantly contrasted with the stately though compressed foliage of the *ulmus campestris*, or elm. The loppings of the ash are used, in some parts of England, for the feeding of cattle, when, in autumn, the grass begins to fail. A curious petition is still extant, in which the inhabitants of Colton and Hawksheadfells remonstrated, in the reign of Queen Elizabeth, against the number of forges in the country, because they consumed all the loppings and croppings of the ash, the sole winter food for their cattle. The roots run near the surface of the earth, and extend to a great distance, whence it is destructive to the herbage of upland pastures; but, if planted on the side of ditches, or in low boggy meadows, the roots act as under-drains, and render the ground about them firm and hard: the wood is, however, in this case, of little value. Pliny notices this curious fact. He mentions that timber-trees, which grow in moist and shady places, are not so close, compact, or durable, as others differently situated. For this reason he preferred the timber-trees of Tuscany to those of the Venetian side of the country. Long before the time of this illustrious naturalist, experience justified the same opinion. The spear of Agamemnon was formed of a tree, which braved the fury of the tempest. Dydimus mentions the reason for this choice: "Because,"

said he, "being continually weather-beaten, it becomes harder and tougher." Seneca observes, that wood exposed to the wind is strong and solid; and, that Chiron made the spear of Achilles from a mountain-tree.

Our attention was next engaged by a deep and ancient wood, principally composed of beech, which mantled a precipitous descent, immediately below the Castle Rock. In the spring, the foliage of this noble tree, (*fagus sylvatica*,) feathering almost to the ground, is exquisitely beautiful. Of a light delicate and lively green, it is perhaps unequalled by any of the forest-trees. When standing singly, or in groups, their old phantastic roots are frequently covered with a profusion of wild flowers. In the deep shade of extensive beech-woods, however, nothing will grow; and their gay smooth trunks, extending as far as the eye can reach, give an impression of boundless solitude and interminable shade.

"There oft the muse, what most delights her, sees
Long living galleries of aged trees;
Bold sons of earth, that lift their arms so high,
As if once more they would invade the sky.
In such green palaces the first kings reign'd,
Slept in their shades, and angels entertain'd:
With such old counsellors they did advise,
And, by frequenting sacred groves, grew wise.
Free from the impediments of light and noise,
Man, thus retir'd, his noblest thoughts employs." pp. 101-7.

Art. X. 1. *Attachment to Life.* A Sermon on Occasion of the Death of the late Rev. John Owen, M.A. One of the Secretaries of the British and Foreign Bible Society, &c. Preached Oct. 27, 1822, at Rev. Dr Winter's Meeting-house. By Joseph Hughes, M.A. One of the surviving Secretaries. 8vo. pp. 50. London. 1822.

2. *The Character and Happiness of them that die in the Lord.* A Sermon preached Oct. 13, 1822, in Park Chapel, Chelsea, on Occasion of the Death of the late Rev. John Owen, M.A. Minister of Park Chapel, &c. By William Dealtry, B.D. F.R.S. Rector of Clapham, &c. 8vo. pp. 48. London. 1822.

THESE are two very different, but alike impressive and peculiarly interesting discourses. Mr. Hughes was doubtless led by his own feelings into the train of thought which forms the ground-work of his Sermon. It is not many years since it appeared very problematical, which of the two, his deceased colleague or himself, would first have a period put to his active labours. He whom Providence has spared, must have had at that time a near view of eternity, which would give him an opportunity of deliberately estimating the strength and the reasons of his own attachment to life; and it must be with pecu-

liar feelings, of whatever character, that he finds himself the survivor. It might be that those feelings would partake of a sort of envy towards the labourer who had first obtained his dismissal and his reward. Or it might be, that the feeling of gratitude would prevail, at being the one that is left. Or a conviction that this ought to be the predominant sentiment, may have dictated these reflections on the proper grounds of an attachment to life. It is altogether a very fine discourse. Mr. Hughes has chosen for his text the affecting language of the Psalmist: "O spare me, that I may recover strength, before I go hence and be no more." He considers the principle of attachment to life, first, as it may have a criminal source; secondly, as it may be innocent; thirdly, as it may be laudable. Under the first head occurs a very striking passage.

' 1. Life may inspire a *criminal* attachment, warranting our censure.

' The most obvious and aggravated case is that in which the attachment has its foundation in the opportunities which life affords, of procuring "the wages of unrighteousness," and "the pleasures of sin." Did you notice those last expressions,—"the pleasures of sin?" They are borrowed, indeed, from the writings of one that was inspired. But what a strange association of terms! My brethren, the Apostle was amply justified in presenting such an association, strange as it may appear, and mortifying to our common nature as it unquestionably is. It implies a reproach, which, as far as we know, or are willing to conjecture, is due, exclusively, to mankind. For, were it possible for us to ascend into heaven, we should there witness "pleasures," but no "sin;" on the contrary, were it possible for us to go down into hell, we should there witness "sin," but no "pleasures;" returning from those heights and from those depths, to this intermediate world, we should there again witness an appalling phenomenon, a monstrous spectacle, which has no place either in the celestial or in the infernal regions,—demanding the sad confession, that we inhabit that province of the empire of God, in which "pleasures" and "sin," are mingled with each other;—"sin" contaminating "pleasures," and "pleasures" nourishing and invigorating "sin." It is for the sake of these disgraceful "pleasures" that wretched thousands wish to retain their hold of existence; and emerge from ailments into health, from want into opulence, from obscurity into distinction, and from trouble, of whatever kind, into ease and prosperity. Well may it be said to them, when vexed, disappointed, and alarmed, "Ye ask, and receive not; because ye ask amiss, that ye may consume it on your lusts." pp. 3—5.

The laudable attachment to life which a saint and philanthropist may be allowed to cherish, as described in the following paragraphs, admirably introduces a more particular reference to the lamented occasion.

‘ I would now refer to “ a *Preacher of righteousness*,” — “ a good minister of Jesus Christ.” His aim, pursued in prayers, and sermons, and friendly conferences, is, to bring into the fold of “ the Chief Shepherd” the sheep that are still going astray, and to guard and nourish those that are collected there. The former impress awful solicitude, relieved by the hope of recovering souls from the borders of perdition; the latter yield him an immediate, and a never-failing reward. His attachment to life grows with the labour which he expends on his important and beloved charge. Probably, this pastoral attachment was never kindled into ardour surpassing what flamed forth from the heart of the dignified, disinterested, and devoted Apostle, who, having been “ caught up into the third heavens,” had a foretaste of infinite felicity. Represent to yourselves the amazing expansion of his soul, when, though sure of returning to that heaven as soon as he should be emancipated from the prison of a frail and shattered body, he addressed to “ all the saints in Christ Jesus, which” were “ at Philippi,” these memorable words, “ I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better. Nevertheless, to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith.”

‘ My brethren, the Christian Church is not without living specimens of this heroic generosity. Some heralds of salvation there surely are, in whom the Apostle, as it respects their predominant feeling, would recognise, if he were in the midst of them, what the primitive disciples found him to be. Like him, they “ behave” themselves “ holily, and justly, and unblamably;” they covet “ no man’s silver, or gold, or apparel;” they serve “ the Lord with all humility of mind;” — “ being allowed of God to be put in trust with the gospel,” they “ speak, not as pleasing men, but God, who trieth our hearts;” they are constrained by “ the love of Christ;” and they “ labour, that, whether present or absent,” they “ may be accepted of Him.” Would you know their principle and the manner of their life? Paul states them, when he says, “ To me to live is Christ.” Would you know their habitual expectation? The same speaker informs you, when he adds, “ To die is gain.” All who can truly adopt this language, are divinely prepared for an exchange of worlds; and, at the same time, are best qualified to labour for the honour of God, and the benefit of men, in the world which is still favoured with their presence and example. That world can ill spare them. Hence, they esteem it a blessing to sojourn there; and, when brought “ quite on the verge of heaven,” they have been willing to retire from the view of its robes, its palms, its diadems, its mansions, and its enraptured companies, — that they might resume the “ work of faith, and labour of love, and patience of hope,” among friends, strangers, and adversaries. That they shall, one day, “ enter within the veil,” is a most cordial thought; and they adore the Saviour for having encouraged them to indulge it. But their chosen vocation, till He whose authority must not, for a moment, be contested, says, “ Come up hither,” is, to render those spiritual services to their fallen fellow-

creatures, which death will bring to a perpetual end. If spared, they hope, comparing their future with their former selves, to exemplify superior skill and excellence; to place some portions of scriptural truth in a clearer light, and to urge attention to invisible realities in a more impressive manner. Ashamed of their past deficiencies, they resolve to make new efforts, and to pray "yet more earnestly." They look on "them that are ignorant and out of the way," with unwonted compassion; and feel as if, in the prospect of restoring them, they could, with a readiness never previously experienced, walk over burning sands, and take up their abode in sickly climates, and brave the infuriated ocean. I hear them say, 'Perhaps these voices may yet speak effectual conviction, "to them that are at ease in Zion," and consolation equally effectual to those that mourn there. Perhaps these hands may be stretched out in the presence of a people made willing, by the blessing of God, to seek and serve him, after a long season of carelessness, or even gross rebellion. Thus will captives be set free, brands plucked out of the fire, and grovelling minds elevated to the "things above, where Christ sitteth on the right hand of God." Were we to reach the age of Methuselah, a life so spent, whether among Jews or Gentiles, whether on a Christian, a Mahometan, or a Heathen shore, would not have been protracted too far.'

pp. 26—30.

Mr. Dealtry's sermon opens with a brief but excellent exposition of the passage (Rev. xiv. 13.) He illustrates, 1. the persons described; 2. their happiness. 'It is very possible,' he remarks, 'for a man to die an undisturbed and easy death, and yet not to die in the Lord.'

'Imagine, for instance, the case of a confirmed infidel: why should he be disturbed at the approaching termination of life? The event was not unexpected: and, according to his notions, there is nothing to apprehend beyond it. To betray symptoms of alarm, is virtually to abandon his principles; and, although he may tremble in his heart, the very *pride* of infidelity will counsel him to bear up with apparent resolution.

'Tranquillity in death may arise from a variety of causes: from constitutional apathy, from weariness of the world, from gross ignorance of true religion, from a hard and unfeeling conscience; and, therefore, taken simply by itself, without any good evidence that it rests upon a right foundation, it can never be admitted as a proof, that the man who possesses it, is duly prepared for his change.

'Neither can we repose with much confidence in this matter upon theological knowledge and an orthodox creed.

'Their value we mean not to disparage; but they cannot stand in the place of true religion. So decisive on this subject is the great Apostle of the Gentiles, as to assure us, that although a man understood all mysteries and all knowledge, and could speak with the tongue of an angel, these distinctions alone would profit him nothing. It is indeed to be feared, that all knowledge on religious questions, which is purely speculative, instead of humbling and improving the mind of

him that possesses it, tends rather to puff it up; and with whatever confidence we may rest in a dying hour upon the correctness of our views, it is possible for us to be as far from the kingdom of God and his righteousness, as the most ignorant of our species.

‘ Neither can we lay much stress in this argument upon vehement and rapturous transports.

‘ In many cases, they may be traced to the notions and habits of the particular class of professing christians to which the individuals concerned had previously attached themselves; and in some other cases, they are connected with high-wrought feelings or constitutional warmth of character, both totally independent of the influence of religion. God forbid that we should be supposed to throw discredit upon that holy and heavenly joy, which has often cheered the heart of the Christian in the last moments of existence, as if he were already on the verge of heaven. We are careful only to guard against the delusion, which is satisfied with frames and feelings: these are not necessarily derived from the communion of the Holy Ghost; and if it were possible, under such an excitement, to give in the alleged cause of the Gospel our bodies to be burned, we might still perish for ever.

‘ In various instances, from the diseased state of some parts of the bodily frame, so fearfully and wonderfully made, it becomes physically impossible for the most devoted christian to bear his testimony to the truth on the approach of death: the tongue, which had perhaps announced to others the glad tidings of the grace of God, may be silent: the eye may be dim: the intellect, apparently failing with the flesh and the heart, may have sunk into hopeless lethargy: and yet, with the evidence before us of his christian life, we are persuaded that such a man dies *in the Lord*.

‘ We should not hesitate to come to the same conclusion in many cases, where, while the senses are still comparatively perfect, and the mind is still capable of expressing its feelings, there is little manifestation of inward joy. It is doubtless refreshing to stand by the bed of a dying man, who can declare, “I am at peace with all men, and God is at peace with me: and from this blessed assurance, I feel that inward joy, which the world can neither give nor take from me:” but who shall presume to dictate to the Spirit of God in what manner the faith of his servants shall be tried, or how they shall be made ready for their change? It is recorded of one of the most eminent divines of the last century, that, as the time of his departure drew nigh, whenever any questions were directly put to him concerning his prospects of eternity, his answer usually was, “I cannot say much.” “I rely,” he observed, “on the promises for strength in time of need. There was a time when I should have been very unhappy to have had so little of sensible comfort; but I have seen reason to believe, that one of the most acceptable exercises of true christian faith consists in patiently waiting God’s time, and in relying confidently on the written word. For many years, I have been endeavouring to live from day to day, as a pensioner on God’s bounty: I learn to trust him, and he sends the manna without fail.”’ pp. 9—12.

These Sermons can stand in no need of any further recommendation, but we must indulge ourselves in a few words respecting the distinguished individual whose decease has occasioned them.

It is painful to have, by this stroke, the three-fold cord broken which so long bound the Secretaries of the Bible Society in a harmonious and well disposed union, which at once represented and secured the harmony so happily characteristic of the Society. Never was an individual more admirably fitted to the work assigned him by Divine Providence, than the late clerical Secretary. The public thought so, who were witnesses only of his ready and commanding eloquence; of his ardour, guided by an ever watchful discretion, his lively wit, never at war with a serious spirit, his fertile imagination, which seemed but the sparkling of a solid mind, his frankness and urbanity, which were evidently native to his character. But those who knew something—few could know all—of what he had to contend with personally and officially, in the cause of the Society,—the constant trial which he had to sustain of his prudence and of his principles, the harassing demands made upon his physical powers of exertion, and the occasions which called for the display of all his dexterity, conciliatory address, and sound practical wisdom,—they only can be aware of the value of his services and the strength of his character. In the words of his respected colleague, 'one of the most efficient agents which the very first of human Institutions ever had the happiness to employ, is gone.'

Of the sacrifice he made of his secular interests in becoming a gratuitous Secretary to the Bible Society, it is enough to say that he never repented of it. When he accepted of the office, it was under a strong conviction that the Society which, at its origination, he had contemplated with somewhat of jealousy, was the cause of God. It was not the result of calculation, but the impulse of devout zeal which decided him. It was impossible that he should foresee on the one hand the displeasure, reproach, and rancorous hostility, which his connexion with the Society would bring upon him, or, on the other hand, the overpayment of satisfaction and delight which he was to reap in the wonderful progress of that great Institution. 'In the opinion of innumerable fellow-Christians,' says Mr. Hughes, 'he pursued the most auspicious course which could be assigned to a man hungering and thirsting after the most refined and dignified satisfaction. For, (passing over the demonstrations of individual munificence,) he lived in as much estimation as seemed compatible with the support of humility.' Yet, not to speak of his private trials and of the

personal mortifications to which he was exposed, it appears that he felt with an almost morbid degree of acuteness, the malignant hostility of the Clergy against the Institution,—that he was ‘habitually pierced with anguish by the calumnious and ‘unrelenting virulence vented against a Society entitled to far ‘other treatment.’ He felt as a clergyman sincerely attached to the doctrines and discipline of the Episcopal Church,—felt grief of heart and mortification at finding the spirit of anti-Christ still so strong within the Establishment, warring against the cause of God and the best interests of man. There are seasons when the loudest plaudits of the crowded hall, must pall upon the ear of the favourite orator,—when all that is personally gratifying in the applause and estimation even of the great and good, must fail to be a satisfying reward. A respect to no lower reward than that on which Mr. Owen has now entered, could have sustained his unflagging course under all the difficulties and vexations which he had to encounter. Nor have we any doubt that ‘the principle which carried him on ‘in his laborious career, through evil report and good report, ‘till his frame was worn out and exhausted, was the divine ‘principle of love to God, and love to man.’

As a preacher and as a writer, he was deservedly popular, and might have attained eminence, had he devoted his great abilities to the pursuit of distinction in either path. As the curate of Fulham, he would long have been remembered with affectionate esteem, had he never occupied a more prominent station. Possibly, those were some of his happiest years, which he passed there as a parochial minister, under the patronage, and enjoying the intimacy of the venerable Porteus. But the discomforts and disquietudes arising out of his connexion with the Bible Society, which pursued him almost to the grave, were unable to shake his attachment, or awaken his regret. A short record of his own, subjoined to some notes concerning the progress of the Institution, and written apparently but a short time before his last illness, affords a pleasing assurance of this fact.

‘The sentence runs thus:—“How sweet to have toiled in this work! “And, if wasted with labours more abundant, he is compelled to withdraw———*I have done.*” The last words occurring at a short distance from the other: as if, after a pause for reflection, he had felt convinced that his strength was already worn out, and that in this great cause he should labour no more.’

It will greatly enhance, in the estimation of most persons, the merit of Mr. Owen’s exertions, and of the sacrifices which he made, that they were, as far as regards the Society he served as secretary, gratuitous. We are not sure that this ought to

be a necessary condition of public admiration and gratitude. We have a suspicion, that there is much unworthy feeling at the bottom of the prevailing notions concerning gratuitous services. The sinecurist is regarded as a gentleman; the devoted labourer who receives a labourer's hire, is regarded as a servant. Yet, if he be the servant of the State, or of the Church, or even of an individual, his wages shall not degrade him. But, if the indemnification or reward which he claims at the hands of the public, come to him through the medium of a religious committee, it seems to be thought, that he sinks at once into the character of a subordinate clerk of the Institution, subject to his masters of the committee. And the smaller the salary, the less consideration will be conceded to him. A secretaryship, with an income of 500*l.* a year, would possibly procure for the receiver almost as high a station in a committee as is taken by a gratuitous labourer; whereas half of that sum would place him in a quite inferior station. That 'others might be found who would take the office,' is a ready answer to any suggestion as to the injustice of robbing a family of the lifelong service, and domestic comfort, and it may be health, of its pillar and head, without any recompense. 'It is public money,' is another specious reason for the same sort of private injustice:—as if the public would not be content that the same principles of equity, honour, and liberality, which dignify a man in his private transactions, should regulate the conduct of a set of gentlemen collected into a committee. 'The committee are not paid.' True; but would it at once nullify all their claims to the praise of public spirit, and even of disinterestedness, if they were indemnified? But the case of the secretary is wholly different. His is not an appointment ceasing with the year, but, though annually renewed, is in fact for life. His are not private, but public labours, which continually appeal to the public, are before them, and are appreciated by them. And in point of amount, and diversity, and unremitting pressure, the labours of a committee-man will not bear a comparison with those of the Secretary. We have no particular Society in view, more than any other, in these hasty general remarks. But we shall be most happy, if they should lead in any quarter to a reconsideration of the subject at which we have glanced. If the labourer is worthy of his hire,—if the claims of an apostle to support rested on no higher principle,—the labourer who, in the high and holy character of a servant of Christ, receives hire, cannot be, on that account, less entitled to the civil respect and deference of his fellow-labourers, or of those for whom he labours,—cannot less deserve to be esteemed very highly in love for his work's sake.

ART. XI. SELECT LITERARY INFORMATION.

* * *Gentlemen and Publishers who have works in the Press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

The new edition of the Progresses of Queen Elizabeth, is in considerable forwardness. Two volumes are finished at the press, and the Third is so far advanced that the whole may be expected early in 1823. The volumes are entirely new arranged, and will be accompanied by proper indexes. A separate Volume of the Progresses of King James is also preparing for the press, by Mr. Nichols.

The first Number of Mr. Fosbroke's Encyclopædia of Antiquities and Elements of Archæology, (dedicated by permission to His Majesty,) being the first Work of the kind ever edited in England, will speedily be published.

Shortly will be published, a volume of Sermons, by the Rev. Samuel Clift, of Tewkesbury.

In the press, the Hulsean Lectures for 1822; by the Rev. C. Benson. They consist of a Series of Discourses on Scripture Difficulties, divided into two parts. Part I. contains an Enquiry into the Origin, Existence, and Interpretation of Scripture Difficulties in general; and Part II., an Elucidation of some Historical and Moral Difficulties in the Book of Genesis.

Shortly will be published, in one volume octavo, illustrated with a portrait of the Rev. W. B. Collyer, D.D., his Lectures on Scripture Comparisons, forming the seventh and completing volume of the Series on the Evidences of Christianity. The six volumes already published, contain Lectures on Scripture Facts, Prophecy, Miracles, Parables, Doctrines, and Duties.

Shortly will be published, Dartmoor, a poem, by Joseph Cottle, Author of "Alfred."

Preparing for publication, An Essay on the Resurrection of Christ, by the Rev. James Dore of Walworth.

Mrs. Richardson, the nearest surviving relative of Dr. Watts, and widow of the late Joseph Richardson, Esq. Barrister, M. P., is publishing by subscription,

an Abridged History of the Bible, in Verse; in which a clear and regularly connected outline of all the incidents and occurrences recorded in Holy Scripture, omitting all unnecessary description or detail, are thrown into verse, principally with the view of assisting the memory of young persons. The work will be completed in sixteen quarto numbers. Names and subscriptions are received at No. 12, Lower Fitzroy Street, Fitzroy Square.

In the press, Travels in the Northern States of America, particularly those of New England and New York. By Timothy Dwight, S.T.D. L.L.D. late President of Yale College; author of a System of Theology, &c. Reprinted from the American edition, with illustrative maps. The Travels of Professor Dwight exhibit a comprehensive and perspicuous account of the great, natural, and artificial features of the regions which were visited by the author;—their Topography and Natural History;—the general situation and character of the inhabitants;—their Civil, Political, Literary, and Religious Institutions; their original Settlement;—the origin, character, and manners of the Indian Tribes, together with remarkable facts relative to their history, &c. &c. The work will consist of four volumes octavo, about five hundred pages each volume, and will be printed to correspond in type and paper, with his popular work on Theology.

In the press, in six volumes 8vo. the fifth edition of Granger's Biographical History of England, with nearly 400 new lives. A few copies will be printed in folio, to accommodate those who may wish to illustrate the work.

The Life and Remains of the late Rev. Dr. E. D. Clarke are in the press.

Mr. T. Dale is preparing a translation of the Tragedies of Sophocles, in which the various metres of the original will be attempted as near as the genius of the English language will admit.

Mr. Isaac Holmes has in the press, an Historical Sketch of the United States of America, accompanied by personal observations made during a residence of several years in the country.

Royal Naval Biography; consisting of genealogical, biographical, and historical Memoirs of all the Flag-officers, Captains, and Commanders of his Majesty's Fleet now living, is put to the press.

A considerable portion of the celebrated Treatise of Cicero de Republica, discovered by Angelo Mai, keeper of the Vatican Library, in a Codex Rescriptus, will soon appear in an octavo volume.

The late Rev. Thomas Scott's Works, with the exemption of his Commentary on the Bible, are preparing for publication in eight or ten octavo volumes.

Mr. Roscoe has in the press, Observations on Prison Discipline and Solitary Confinement; including an inquiry into the causes of the inefficient state of the American penitentiaries.

Gleanings and Recollections, on moral and religious subjects, to assist the memory of youth, will soon appear, from the pen of a father to his son.

In the press, in 2 vols. 12mo. to be embellished with an elegant frontispiece, The Work-Table, or Evening Conversations; designed for the improvement and instruction of Young Persons.

An edition of Heineccius' Elementa Juris Civilis secundum ordinem institutionum, comprehending the very able notes of Prof. Biener, will appear in the course of this month.

A short Character of Charles II. King of England; written by John (Sheffield) Duke of Buckingham, Lord President of her late Majesty's Privy Council. With the conference between (George Villiers) the Duke of Buckingham and Father Fitzgerald, an Irish Jesuit, sent by King James II. to convert his then Grace in his sickness to the Romish Religion. Faithfully taken by his Grace's Secretary. With an elegant portrait of Charles. It will be printed in a very superior style, on fine thick hot-pressed paper.

In the course of December and January next, will appear the following new publications:

1. The Loves of the Angels, a Poem. By Thomas Moore. In 8vo.

2. The History of Roman Literature, from the earliest periods to the Augustan

Age. By John Dunlop. In two volumes, 8vo.

3. Don Carlos, a tragedy. By Lord John Russell. In 8vo.

4. Memoirs of Mary, Queen of Scots, with Anecdotes of the Court of King Henry the Second, during his Residence in France. By Miss Banger. In 2 vols. 8vo. with a genuine portrait, never before engraved.

5. The History of England. By Sharon Turner, F.S.A. Vol. III. in 4to. embracing the Middle Ages.

6. Fifteen Years in India; or Sketches of a Soldier's Life: being an attempt to describe Persons and Things in various parts of Hindostan. From the Journal of an Officer in his Majesty's Service. In 8vo.

7. A new Edition of the Saxon Chronicles, with an English Translation, and Notes, critical and explanatory. By the Rev. J. Ingram, Fellow of Trinity College, Oxford, and late Saxon Professor in the University of Oxford. To which will be added, a New and Copious Chronological, Topographical, and Glossarial Index, with a short Grammar of the Saxon Language, and an accurate and enlarged Map of England during the Heptarchy. In one volume 4to.

8. Travels through the Holy Land and Egypt. By William Rae Wilson, of Kelyinbank, North Britain. In 8vo. Illustrated with engravings.

9. An Essay on the History of the English Government and Constitution, from the Reign of Henry VII. to the present time. By Lord John Russell. The Second Edition, in 8vo.

10. Views of Ireland, moral, political, and religious, comprising the following subjects: Education, Religion, National Character, Church Establishment, Tithe, Church of Rome in Ireland, Presbyterians, the Union, Rebellion, &c. &c. By John O'Driscoll, Esq. In 2 vols. 8vo.

11. Transactions of the Literary Society of Bombay. Vol. III. In 4to. with numerous plates.

12. The Family Shakspeare; in which nothing is added to the original Text; but those Words and Expressions are omitted which cannot with propriety be read aloud in a Family. By Thomas Bowdler, Esq. F.R.S. and S.A. A new Edition, in 8 vols. 8vo. large type.

13. Memoirs of the Life of Charles Alfred Stothard, F.S.A. Author of the Monumental Effigies, of Great Britain:

including several of his original letters, papers, journals, essays, &c. &c. &c. With some account of a journey in the Netherlands. By Mrs. Charles Stothard, Author of *Letters during a Tour through Normandy, Brittany, and other parts of France*, in 1818. In 8vo.

14. *Memoirs of the late Mrs. Catherine Cappe*. Written by Herself. In 8vo. with a portrait.

15. *The British Constitution, or an Epitome of Blackstone's Commentaries on the Laws of England, for the Use of Schools*. By Vincent Wanothrocht, L.L.D. Alfred House Academy, Camberwell. In 12mo.

16. *The Life of the Rev. Arthur O'Leary, &c. &c.* Including much historical anecdote, memoirs, and many hitherto unpublished documents, illustrative of the condition of the Irish Catholics during the eighteenth century. By the Rev. Thomas R. England. In 8vo.

17. *A General History of the County of York*. By Thomas Dunham Whitaker, L.L.D. F.R.S. A. F.R.S. Complete in 2 vols. folio.—Handsomely printed on fine demy paper, and the large paper copies on super-royal drawing paper.—With plates engraved from beautiful drawings. By J. M. W. Turner, Esq. R. A., and the architectural subjects by Mr. Buckler, in the very best style of the Art; and Wood-cut Vignettes by Mr. Branston.

18. *The Annual Biography and Obituary for the Year 1823*. Vol. 7. Containing memoirs of celebrated men who have died in 1821-22.

The Rev. J. W. Whittaker, A.M. Fellow of St. John's College, Cambridge, Vicar of Blackburn, and lately Domestic Chaplain to his Grace the Archbishop of Canterbury, is preparing for the press, a "Dissertation on the Government, Discipline, and General Economy, of the Church of England, as by Law established."

In the press, *Indian Essays, on the Manners, Customs, and Habits of Bengal*, in one volume 8vo.

Shortly will be published, in post 8vo. *Vallie Vale and other Poems*, by the Author of the *Juvenile Poetical Moralist*.

Miss Isabel Hill, author of "the Poet's Child," a tragedy, &c., has ready for publication, a poem entitled, *Zaphos, or the Amulet*.

In the press, the 4th volume of the *Preacher, or Sketches of Original Sermons*.

The portrait of Mrs. H. More, lately painted by H. W. Pickersgill, R.A., is in the hands of an eminent engraver, and will shortly be published.

The *Memoirs of Napoleon*, dictated by himself during his exile, are in the press, edited by Count de Montholon and Gen. Gourgaud.

In the press, in 8vo, a Volume of *Sermons of the Rev. Hugh Worthington*, which were delivered at *Salter's Hall*, between the Years 1800 and 1810.

In the press, *A Mother's Portrait*, sketched soon after her decease, for the study of her children, by their surviving Parent. With a beautiful engraving, in 12mo.

In the press, *Scripture Fragments*, in prose and verse, with numerous cuts, for Sunday-Schools.

Early in 1823, will be published, Part I. containing five engravings, with descriptions, of Mr. J. P. Neale's Original Views of the most interesting Collégiate and Parochial Churches in England.

A collection of *Poems on Various Subjects* from the pen of Henry Maria Williams, is in the press.—The Volume will also contain some remarks on the present State of Literature in France.

In the press, *A Letter to Mr. Canning*, on the commercial and political resources of Peru; setting forth the Claims of that Country to be recognised as an Independent State.

In the press,—1. *Narrative of a Journey from the Shores of Hudson's Bay, to the Mouth of the Copper-Mine River; and from thence, in Canoes, along the coast of the Polar Sea, upward of 500 miles to the eastward, and of the Return of the Expedition overland to Hudson's Bay*. Undertaken, and now published, under the direction and authority of Earl Bathurst. By Captain John Franklin, R.N. Commander of the Expedition. Illustrated by Charts, and numerous plates. With an Appendix, containing Subjects of Natural History. By John Richardson, M.D. Naturalist to the Expedition. 4to.

2. *Werner, a Tragedy. Heaven and Earth, a Drama*. By the Rt. Hon. Lord Byron. 8vo.

3. *Suffolk Papers*.—*Letters to and from Henrietta, Countess of Suffolk, and her second Husband, the Hon. George Berkeley*. 2 vols. 8vo.

. This correspondence comprises letters from Pope, Swift, Gay, and

Young; the Dutcheſſes of Marlborough, Buckingham, and Queensbury; and ſeveral other perſons of eminence in the fashionable, political, and literary circles of the reign of Queen Anne, and George I. George II. and George III.

4. An entirely New Series of Curioſities of Literature. By J. D'Iſraeli, Eſq. 5 vols. 8vo. At the ſame time will be published, the Seventh Edition of the *First Series*.

5. The Connexion of Chriſtianity with Human Happineſs. By the Rev. William Haſſer. 2 vols. poſt 8vo.

6. A Latin Grammar. By I. J. G. Scheller. Translated from the German, with an appendix and notes, by George Walker, M.A. late Fellow of Trinity College, Cambridge, and Head Maſter of the Grammar School, Leeds. 2 vols.

* * * This Grammar is particularly accurate and copious on the Syntax of the Latin language. Matthieu, in his excellent Greek Grammar, confeſſes, that he has taken Scheller for his model, and that his object was to effect for the Greek language, what Scheller had effected for the Latin.

7. Memoir of the Operations of the Allied Armies under Prince Schwartzberg and Maſſal Blucher, during the latter end of 1813 and the year 1814. By a General Officer, Author of the Memoirs of the early Campaigns of the Duke of Wellington. With numerous Maps, Plans, &c. 8vo.

Vestiges of Ancient Manners and Cuſtoms, diſcoverable in modern Italy and Sicily. By the Rev. John James Blunt, Fellow of St. John's College, Cambridge, and late one of the Travelling Bachelors of that Univerſity. 8vo.

9. An Abridgement of *Paradiſe Loſt*. By Mrs. Siddons. 8vo.

10. Narrative of the Expedition to Dongola and Sennaar, under the command of his Excellency Iſmael Paſha, undertaken by order of his Highneſs Mehemmed Ali Paſha, Viceroy of Egypt. By an American in the Service of the Viceroy. 8vo.

11. Letters from the Caucasus and Georgia. With a Map and Views. 8vo.

12. A Journey to Two of the Oaſes of Upper Egypt. By Sir Archibald Edmonſtone, Bart. With engravings. 8vo.

13. Notes during a Viſit to Egypt, Nubia, the Oaſis of Egypt, Mount Sinai, and Jeruſalem. By Sir Frederick Henniker, Bart. With plates. 8vo.

14. Six New Plates, coloured, illuſtrative of the Reſearches and Operations of G. Belzoni in Egypt and Nubia. Folio.

15. The firſt Volume of a Hiſtory of the late War in Spain and Portugal. By Robert Southey, Eſq. 4to.

16. Original Letters, written during the Reigns of Henry VI. Edward IV. and V. Richard III. and Henry VII. By various Perſons of Rank or Conſequence. With Notes, hiſtorical and explanatory; and authenticated by engravings of Portraits, Autographs, Facſimiles, Paper Marks and Seals. By the late Sir John Fenn, Knt. M.A. F.R.S. Vol. V. 4to.

17. *Essays on the Love, the Poetry, and the Character of Petrarch.* Comprising numerous Translations by the Author's Friends. By Ugo Foscolo. 8vo.

18. Travels in the Hedjaz. By the late John Lewis Burckhardt. With Maps. 4to.

19. Odes of Pindar. Translated from the Greek, with notes, critical and explanatory. By Abraham Moore, Eſq. 8vo.

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